THE HEBREW LOOKS UP TO GOD

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MACK

THE HEBREW LOOKS UP TO GOD:

AND GETS A RELIGION FOR MANKIND

OTHER BOOKS BY THE AUTHOR

The Teaching Values of the Old Testament
The Preachers' Old Testament
The Christ of the Old Testament

THE HEBREW LOOKS UP TO GOD

And Gets a Religion for Mankind

BY

EDWARD MACK, PH.D., D.D., LL.D.
Professor of Hebrew and Old Testament Interpretation
in Union Theological Seminary
Richmond, Virginia

PUBLISHED FOR THE AUTHOR BY
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VIRGINIA
1936

TO EDWARD, MY SON,

WHOSE CHARACTER AND ACHIEVEMENTS

HAVE JUSTIFIED

A FATHER'S HONEST PRIDE

AND STEADFAST LOVE

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PREFACE

The chapters of this volume are, in the main, the outgrowth of classroom lectures and studies. A few of the earlier chapters have been taken over from a doctorate thesis prepared many years ago. As a consequence of use on various occasions repetitions will be found, in certain chapters, of materials used in other chapters. No effort has been made to remove such repetitions since each is a part of the argument of its own chapter.

In recent years much has been written by Jewish authors in the way of indirect attack upon the Christian Faith by essaying to devalue the Gospel witness to the Divine Messiah, and also to discredit the honor and integrity of the Apostle Paul. It seemed necessary to the author to indicate under certain topics the bias and unfairness of some of these attacks, so often unhistorical and piecemeal in their dealing with authenticated and accepted records. If at times the words used may appear to be caustic, it was not intentionally so. They were written as a debt due to justice, and in fidelity to truth.

The Old Testament is a glorious book, for it is a book of God. But it was, and remains, a suspensive and an uncompleted book, a collection without a logical unity, a journey without a destination. Its laws, its history, its devotions, its wisdom, fall short of satisfying finality. Countless millions have found the blessed ending of the long Old Testament pilgrimage in the self-manifesta-

tion of God in that other Book of God, the New Testament, a book of Hebrew origins as truly as the Old Testament. The one is the upper pool, the other the nether pool, into both of which God poured the water of Life. The desire of the writer of these inadequate chapters has been to follow the overflow, inevitable and satisfying, into the New Testament books of Revelation.

I take pleasure in expressing to the Reverend Vernon S. Broyles, Th.M., my gratitude for his efficient aid in preparing the manuscript for press.

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CHAPTER ONE

Thought Antithesis of Greek and Hebrew

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THE Old Testament is regarded in the popular mind as a collection of books, a literary growth without any close connection or relationship necessarily existing among its various parts. The occasions of the origin of these parts have been various and the extent of time covered has reached into the centuries. Some of the books are in quite different literary form from that found in other books, or groups of books. For example, the legal element in the Mosaic codes would not in any ordinary conception be closely akin to the personal, and often mystical, experiences of religion which find expression in the Psalms, or to the impassioned denunciations and appeals of the prophets.

This cursory and altogether inadequate idea of the Old Testament literature as a more or less disconnected aggregation of books will find correction in any faithful and earnest consideration of the books themselves. They are all bound together more or less closely, and most often closely follow certain fundamental conceptions, certain very evident and dominating principles. The heart that beats and pulses its blood to the head, as it were, of the Old Testament, in the Mosaic laws, sends also the same quickening tide to every other part of the Old Testament life and literature. The ideals which control the meditation of the Psalmist and the wise men, and

which stir the eloquence of the prophet, are the same fundamental religious elements which run through history and legal institutions.

These dominating ideals, which it is the purpose of this book to present, may with some fairness be called the philosophy of the Old Testament. All of these ideas, or principles, or postulates, are gathered, however, around one central truth, which is ever present in the Old Testament. This central truth is the Old Testament idea of, or faith in, God, which is indeed its very heart. In the study, therefore, of the philosophy of the Old Testament, we are under necessity to begin with its starting point and to hold steadfastly to its central principle; and therefore, any presentation of the philosophy of the Old Testament must be from its theocentric point of view.

The philosophy of the Hebrews was quite different in its mind beginnings and in its outlook on life from that of the Greeks who succeeded them in the effort and ambition to control the religious thinking of the Eastern Mediterranean. This difference in point of view, and in approach to truth, is of cardinal interest and importance in the study of the Revelation which has been so directly influenced by Greek and Hebrew minds both in the form of its original expression, and by the two languages in which it has gone on record. It seems necessary to present this difference, this really antipodal attitude, of Greek over against Hebrew, as preliminary and prefatory to the further study of the philosophical heart of the Old Testament.

It cannot of course be affirmed with dogmatic temper that *all* Greek thought developed after one pattern. There were many Greeks of mystical mind. Nor is it true that Jewish thought, certainly in later periods of close intercourse and natural interchange, was not affected by the Greeks, who finally assumed thought-control of the Eastern Mediterranean countries. Septuagint and Philo are witnesses to the reality of such influence.

But generically and broadly speaking, there was an evident antithesis in the approach of the Greek "mind" on the one hand, and of the Hebrew "heart" on the other, to the same phenomena of experience; a characteristic difference in the effort of each to seek out, understand, and co-ordinate the facts about God and self, about man and his world. Perhaps one might say, with some general fidelity to fact, that the Hebrew attitude was more naïve and childlike—which, by the way, is on highest authority, the manner of the Kingdom of Heaven; while the attitude of the Greek mind was more sophisticated, inherently skeptical, tending ultimately to become blasé.

We ourselves are the cultural children of the Greeks and consequently heirs of their mental disposition. Our very language is systematized and grammatized after Greek models, which were taken over and handed on to us by the Latins. Our occidental philosophies send their roots back into the soil of the Greek speculations on God and the universe. Our natural sciences, in many instances, claim Greek parentage. As Logic claims the

fatherhood of Aristotle, so Mathematics hails Euclid, and Physics called Democritus "father." Our children begin their education with a Greek mental bias, and pursue it after Greek programme and models. So that there must literally be fulfilled in us, if we are ever to reach and appreciate the Bible point of view, that saying of old, "Ye must be born again."

The Greek found himself, like a child, in the midst of the diversities of what seemed a universe of pluralities. He was astray in *Kosmos,* and must find his way out. For him the important questions were: Have the diversified forms of this world any unifying center? And is there an efficient and reasonable First Cause? This serious quest of the Greek never reached its goal. The child astray in a world of beauty and order, with fair skies above, an ever-changing sea at his feet, and the fruitful and flower-garlanded earth around him, was never able to extricate himself from the plurality and diversity about him. Feeling after God, often near to finding, he lost his way in the maze of nature, and confessed the failure of his quest in the labyrinth which he built as symbol of his dilemma. His journey brought him to the parting of the way, with the choice of two paths, either the broad way of the Epicureans, or the narrow descent of the Stoics. He must work out his own salvation, indeed with fear and trembling, for there was no strong hand nor stretched-out arm from on high. He had never arrived at the vision of Him who worketh in us, both to will and to work, for His good pleasure.

Professor Paul Elmer Moore, in his *Religion of Plato,*

has presented so adequately this difference between Greek and Christian in their approach intellectually to God, it will be profitable to summarize here his statement, keeping in mind all the while that the early Christian's attitude was determined, to great extent, by his rich inheritance from the Hebrew. The Greek began his essay in understanding with Philosophy, which for him meant consideration of the known phenomena of the world and experience; and from it he progressed toward Theology, the study of the being and nature of God; moving on from this to the third stage in Religion, which we know as Mythology, the dramatization of religion, the effort of the Greek to present to the mind the mysteries of, the mystical element in, Communion between God and the soul. On the contrary, the Christian (holding to his Old Testament inheritance through adoption into the family of Jehovah of Hosts) began with the Incarnation as the historical certification of the Divine Revelation; and maintaining its indisputable reality, moved on from it to its revelation of God as systematized in Theology; and completed the progression with Philosophy, which he adopted only as a handmaid, to serve the higher realities of Revelation. With the Greek, in a word, the soul made advance from Philosophy, through Theology, to Mythology. For the Christian, the process was reversed, faith reaching, through confidence in the reality of Divine Revelation, its formal expression in Theology; condescending to accord such service to Philosophy as he might deem admissible or expedient, "yet still with this difference which clings

to it from its long history, that in Christianity the perception of truth has become secondary to and dependent upon theological and mythological dogma, whereas to the pagan it was primary and free."[1]

The Greek, in quest of the true, the beautiful, and the good in religion, made Philosophy the major premise in his syllogism, the high observatory for his telescopic outlook, the laboratory of his microscopic tests, the gateway for entrance to his Holy City. For the Christian, however, the equivalent of all of these was the Revelation of God in the Incarnation, just as in the Hebrew mind the fountainhead of the pure stream of thought, the watershed between wisdom and folly, was the intuition of God, and the necessary postulates that God is and that God can be known. And the full content of this Hebrew postulate found expression in the revelatory name Immanuel, "God with us," which became axiomatic in the challenge of Prophet and in the meditation of Psalmist.

The mediators between these two antithetical attitudes were Philo, the Greek Jew, and Paul, the Christian. Paul's service as reconciler of the two will be considered in a later chapter of this volume. Brief reference must now be made to the contribution of Philo to the reconciliation of these hostile minds. Perhaps the more accurate statement of his position would be, his *effort* to bring about a reconciliation or a synthesis. Philo found the fulfillment of the Greek aspiration, with its timid hope, in the Old Testament revelation, using allegor-

[1] *Religion of Plato*, page 8.

ism as the means of fixing a place for Greek Philosophy in the spiritual tabernacle of the Hebrew. Paul found the fulfillment of the Hebrew mind and hope in the revelation of God in Jesus Christ. With Philo, "Logos," the medium of the Divine Manifestation of Himself, otherwise incomprehensible, might be the Old Testament "word," or "wisdom," or the Platonic "shadow" of God, or all of these, or none of them. With Paul and John, the Logos is Jesus Christ, the Word Incarnate.

Philo was an Alexandrian Jew of wealth, prominence, and culture, living at the turning point of history, having been born near the beginning of the Roman Empire, and living until the days of Nero and the early missionary enterprise of Christianity. The tired mind and hungry heart of the Roman world was seeking a faith to save and satisfy. The old philosophers had failed. The Neo-Platonists were offering relief in a synthesi of faiths; and Philo gave them countenance and aid in his effort to remove the conflict between the antitheses of Greek and Hebrew philosophy. He offered to the Greek, through allegory, a part in the mysteries of the Divine Revelation as contained in the Old Testament. He offered to the Jew a part in the treasures of Greek Philosophy through Platonic interpretation of the Divine Presence and operation in the Scriptures. A conversion which Antiochus could not effect with armies, Philo sought to achieve through "Logos." His work was a part of the Great Transition. He may well be esteemed as another voice crying in that Greco-Roman wilderness. But a greater Jew than Philo, a

Roman Jew, one Saul of Tarsus, was to build the bridge over the chasm, and to translate the Semitic mind and transfuse its blood, through his Messiah, into the life and thought of the Occident. The Greek Philosophy could not conform to the Hebrew mind through Philo; but through Paul it was born again in Christ to newness of mind and heart.

Over against this rationalistic disposition of the Greek mind, which has become our inheritance, or bias, by the accumulated centuries of educational method, a brief general statement of the central element in the Hebrew Wisdom may be profitable, before we enter upon the following chapters, which are to present in more detail this element, or attitude, of Hebrew Thought. But at the same time, we are fully aware that the bias of this modern mind of ours, the deflection of its magnetic needle from the spiritual pole, must be adjusted before we can appreciate in just measure the Old Testament mind.

And first of all, the Hebrew found solid comfort in assuming naïvely, and holding firmly to, the theistic origin of the world. The Babylonian and the Greek minds were sorely vexed by the intricacies and the endless analyses of their theories of evolution through material processes. The notion, on the one hand, of divided and productive abyss, and on the other, the myth of upholding tortoise or Hercules, fall tawdry and ragged before the luminous sublimity of the Genesis Creation Song. Psalmist and Prophet bring more grandeur to their messages when summoning man, the creature, to stand before God, the Creator. The book of

Job presents this most eloquently in the contest between the Divine Mind and the mind of Job:

"Where wast thou when I laid the foundations of the earth?
Who determined the measures thereof, if thou knowest?
Or who stretched the measuring-line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together for joy,
And all the sons of God shouted for joy?"[2]

The foreign policy of the Hebrew State was theistic. Affairs of all the nations of the known world were under the eye of the God who revealed Himself to Israel, and at whose judgment seat they must give account. He sent them all out from a common ancestry, and fixed their bounds with reference to the earthly heritage of His people. The diplomacy of all the prophets, their theory of foreign affairs, was always theistic. Isaiah, Jeremiah, Amos, and Ezekiel, in particular, and other prophets in a measure, maintained the dependence of all surrounding nations on God, and their accountability to Him. Therefore, in their theistic program for the State in its foreign relations, Israel need only trust in Jehovah God, who could bring to nought the counsels of the Gentiles.

The vital influence of the Hebrew intuition of God upon the social life within the nation and upon the moral conduct of the individual is characteristically presented to us in words of the Apostle James, who, while a Christian, was still a Jew of understanding, held in high

[2]Job 38:4-7.

esteem, as tradition indicates, by both Jew and Christian. One will not readily find a more accurate summary of faith and works in mutual relation, than in his words so true to the moral heart of both Testaments: "Pure worship and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." The two cardinal principles of Deuteronomy, the Code which reaches the highest ethical ideals of the Mosaic Law, are loyalty to Jehovah and loving-kindness to fellow man. These are the two great Commandments, the two pillars holding up the whole structure of religion and its relations: "Thou shalt love thy God"—"and thy neighbor." The social and moral obligations of all within the Commonwealth of Israel are consistently declared by all the prophets, whether early or late, to be of the very essence of religion. An early prophet, Hosea, finds the cause of all moral unfaithfulness in spiritual infidelity, "there is no knowledge of God in the land," gathering up again this close relationship of theism and ethical conduct into his best-known epigram:

"I desire goodness and not sacrifice;
And the knowledge of God more than burnt-offerings."[3]

So runs this logical and inevitable combination through all the prophets, finding one of its finest and most characteristic expressions in the last of those seers:

"Have we not all one Father?
Hath not one God created us?

[3]Hosea 6:6

Why do we deal treacherously
Every man against his brother,
Profaning the Covenant of our fathers?"[4]

The latest of all the Hebrews to write his message in the Sacred Scriptures, true to his Hebrew heritage, emphasizes the same close dependence of all moral and social living upon faith in God, for John wrote, "If God so loved us, we also ought to love one another. God is love; and he that abideth in love abideth in God, and God abideth in him."[5] Out of this knowledge and fellowship true charity proceeds, for "whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"[6]

Finally, the highest and holiest ideals of the Hebrew soul were altogether theistic in origin and realization. Did the pious Hebrew have a holy aspiration? Then that aspiration was of God and to God and for God. Of special prominence among those ideals were wisdom, holiness, righteousness, and fellowship with God. So Proverbs, the chief book of wisdom, begins, after its title and preface, with the mental, moral, and spiritual axiom, "the fear of Jehovah is the beginning of knowledge." Holiness was primarily a relation to God, symbolized in ritual and required in the Covenant obligation, "Ye shall be holy, for I am holy." In the unrighteous days of the last kings, Jehoiakim and Zedekiah, the Prophet Jeremiah expressed his ideal of the

[4]Malachi 2:10.
[5]I John 4:11, 16.
[6]I John 3:17.

promised and expected Messianic King by this title, "The Lord our Righteousness" (*Yahweh Zidhkenu*). The permanence and persistence of soul-life, or Immortality, the aspiration of both David and Plato, found both its guarantee and its fullness in the friendship and fellowship of Jehovah:

> "Thou wilt not abandon my soul to Sheol;
> At Thy right hand are pleasures forevermore."[7]

The more detailed study of this theocentric philosophy of life as presented in the Hebrew Scriptures is the purpose of the following chapters. It may be quite at variance with the thinking of today, but it deserves attention for its simplicity for the understanding, for its unity over against our multifarious and distracted moralities, and for the world's happy experience with it. If there is a need that presses hard upon the heart of today, it is for a table of commandments, which carries not the sanction of custom or convenience or utilitarian ends, but the conviction that in it are the voice and the will of God. We, after the nature of our Greek intellectual parentage, have been wont to put the world first and to seek God through it and after it. It may profit us to borrow again from Israel, taking over his sound wisdom in putting God first as the regulative principle for all things.

Our moral state is at the stage which commends the search, and presses the need, for a better understanding of the unique character of the Old Testament

[7]Psalm 16:10, 11.

Philosophy. Faith and morality have had, and will ever have, their revivals in visions of God and some apprehension of His nature. It is among the possibilities that our modern Philosophy, physical and mental, may also be a needy subject for spiritual revival, may need its regeneration from above. It must have its new birth, its restored childhood, in order to entrance into the Kingdom of God.

CHAPTER TWO

General Nature of the Philosophy of the Hebrews

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The term "philosophy" is not strictly applicable to the literature of the Old Testament, either as a whole or in part. This literature contains no technical discussions of philosophical themes. It is throughout a record of facts, and of experience. It is empirical, not metaphysical; it is emotional and meditative, not philosophical or speculative. Its philosophical principles are not self-assertive, but underlying, interwoven into its life narrative. The Old Testament may be said to present a system of philosophy in action; not in word, but in deed. Great principles are everywhere present as a part of the texture of the narrative, as the unseen power-current vitalizing its life and illuminating its pages. A definition, therefore, of philosophy as contained in the Old Testament, must be given in its widest sense, and in most practical terms. No formal discussions are to be found in its pages. Metaphysical method and terminology are absent. Logic is given less consideration than experience, intuition, and even emotion.

The Wisdom Books

The so-called "Wisdom Books," Job, Proverbs, Ecclesiastes, are not books of philosophy in our modern understanding of that word. Their point of view and style

are phenomena which are characteristic of the ancient Hebrew and his literature, just described in the preceding paragraph.

The book of Ecclesiastes, for example, which most approximates our idea of a philosophical treatise, is not so much a theological argument nor a philosophical discussion, as it is a confession of a bitter personal or national experience. It deals with realities of life, and records experimental results. It was written in a late period of the Old Testament life, and tells in sad stanzas the failure of an old man's, or of the nation's, ambitions, efforts, and hopes. It does not present the cheerful confidence of the Psalms, nor the theistic groundwork of Job, nor any optimistic assurance of the triumph of Right, as is found in the book of Proverbs. It is like the gleaning after the garnered harvest, the last vintage in the late autumn of the National Life-Year. It vibrates with the sadness of the minor chord. Fading leaf, smoky atmosphere, dying summer, are all here in figure; and he that reads, feels the hush and sadness of the gloaming.

This is true of the book, from the soul weariness which is pictured in the prologue, to the quiet trust in God which is the calm assurance of its epilogue. None has better described the surfeited life than the Preacher in these words of his first chapter:

> "What profit hath man of all his labor wherein he laboreth under the sun? One generation goeth and another cometh; but the earth abideth for ever. . . . . That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun."

The emptiness, and final failure, of personal ambition and selfish individualism are well phrased in the homely, but adequate words:

> "Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up. And if a man prevail against him that is alone, two shall withstand him; and a three-fold cord is not quickly broken."[1]

The Preacher's pragmatical statement of the simple and sensible life, to which all of his varied experiences led him, is better than stoical submission and higher than metaphysical reasoning:

> "Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labor, wherein he laboreth under the sun all the days of his life which God hath given him; for this is his portion."[2]

And so this book, which is not a discussion, but an experience, illustrates for us the content and method of the Old Testament mind, which was not philosophical, nor logical, but intuitive, confessional, and naïve always. It had the directness, the *a-priori*-ness of childhood. It did not speculate nor ramify in abstractions, nor did it seek to penetrate into the mysteries of "ultimate questions." Therefore, the Old Testament philosophy, by its very nature, was practical both in content and purpose. It dealt with the realities of life. It tabulated the net gains of experience. It threw the flashlight of experi-

[1]Ecclesiastes 4:9, 10, 12.
[2]Ecclesiastes 5:18.

ence upon the problems of life, and then compressed its discoveries into irreducible and everlasting proverbs.

Broad and Practical Definition

Such is the form of the Old Testament philosophy, as it finds expression in its Wisdom Books, very different indeed from our current notion of philosophy. And yet in its larger definition, the term "philosophy" is by no means inapplicable to this empirical and practical Old Testament wisdom. Ordinarily the word "philosophy" suggests to the popular mind the ponderous, uninspiring volumes filed in the alcoves of technical libraries, or the dry discussions of scholasticism, with their endless chains of mental speculation. But this good word deserves to be divested of such unfair associations. It is a thing of interest and value, and indeed of beauty. Not all philosophers have been abstruse or dull or homely. Among them are numbered statesmen, courtiers, heroes —what more shall we say of Socrates, Cicero, Bacon, Locke, Descartes! The world still marvels at that magic skill of William James, with which he brought low the hills and mountains of philosophy, and transformed them into fairy fields of romance. Philosophy is not a dull territory of bleak crags, and desert stretches. Often the pen of the philosopher has woven in the brightest colors of romance with the somber hues of thought.

Every man, in the broad sense, is a philosopher. Every life is an individual system of philosophy. In order to success in any work, clear reasoning and sound conclusions are prerequisites. A farmer who understands

seasons and soils, and sows and reaps accordingly, is a true philosopher. A merchant who knows how to apply in his business the law of supply and demand, is a sound philosopher. Everyone indeed is a philosopher of the best type, who has and follows a reasonable and working plan of life. Philosophy, in this practical sense, is the investigation and explanation of facts and forces in order to their application to the needs of life. All of us are seeking to understand the realities of the world, and to adapt them to our needs; and so we daily turn ourselves into philosophers. Life, with a program true to and resting upon the eternal foundations, is a life of wisdom, and such a life is the life that counts.

In terms of such definition, we find the Old Testament to be a book of sound philosophy. It has a reason for things and presents a working program of life. By investigation of its record and principles, we may find that there are certain interesting and important ways in which both the knowledge of God and the general theory of knowledge have been affected for good by the Old Testament teaching.

There is, as has been indicated already in the preceding chapter, an evident difference between the Bible Wisdom and the philosophizing of our own time. However, it might be said that in one of its aspects the Old Testament philosophy has a bond of kinship with the most recent philosophical method, which, passing through the physical and psychological laboratories, ascends therefrom to the phrasing of universal truth. So the Hebrew found the premises of universal truth, and

of its moral application, in the laboratory of national and individual experience. His philosophy has to do only with the real things of life, and is practical and direct both in meaning and method. It is precept truly, but is rather example. It is less a guidebook than a shining light upon the way. In reality, there is in the Old Testament no such thing as our speculative philosophy, but instead, a clear, workaday, and Divinely-given plan of life. The consideration of a philosophy so true and helpful, while also so simple and factual, may well be worth our while.

Simplicity of the Language

If the method and content of the Old Testament wisdom are unique, we must remember also that the literary form and style have their interesting peculiarities, in line and unison with their thought content. And, first of all, the student of the Hebrew language is impressed by the absence from it of technical style and scholastic phrase. It is neither the formal, professional speech of rabbis and schoolmen, nor the coarse jargon of the alley or taproom. It is rather the simple, chaste, expressive speech of pure homes and of intimate, but gentle, comradeship. It is a language which has acquired the simple beauty and practical utility of the everyday speech of gentle hearts and homes. As its people used it, it became vocal of their contact with nature and their quick perception of nature's beauties. So, much like our own English, it grew along with the growing life of the people who spoke it. This similarity may be explana-

tion, in large measure, of the fact that the Hebrew is more easily translated into English than into the classic languages. Marcus Dods (*The Bible, Its Origin and Nature*) has stressed this ready transference of word and idiom, one might think with extravagance, if the facts of the case did not justify extravagant statement. The simple language of the Old Testament has been easily, and almost literally, poured through translation into our simple English speech. There is nothing comparable to this in any other translation of thought and speech from one language to another. As a necessary result, the English Old Testament has become a great world classic, like unto its original.

A Pictorial Language

The Hebrew is also a pictorial language. Much of it has been drawn and formed directly from nature. Out of the physical world of rich beauty, which surrounded those ancient Orientals, this language has caught the song of the brook, the roll of thunder, the desert's weird hum, the twitter of birds, the joyous laughter of children, and has transformed and articulated them into the music of human speech. The Hebrew word for "psalm," for example, suggests the vibration of a harp string, which in turn was suggested by the vibration of an insect's wing. The metaphors and figures of speech of the Old Testament are incomparable, and because of their power to arrest the mind, and their grace to charm it, they have passed into the daily use of all ages and languages.

But though simple in structure, and pictorial in form, this language has an inflection rich in art and symmetry, which lends it grace of thought and mobility of expression. In this respect it may be classified with Greek and German as languages specially adapted to theological and philosophical uses. All three have a flexibility and a variety of particles, which fit them to express the finest shades and the most intricate phases of thought. In the Hebrew, a single dot of the pen is sufficient sometimes to convey a paragraph of meaning. A single prefixed consonant may lift a verb from indefinite and irresponsible happening into the realm of intelligent causation. Even a casual acquaintance with the Hebrew verb will warrant the assertion that there is no shade of thought nor stretch of time which can escape its flexible fitness and its wide reach. Dan Crawford, a pioneer in African missions, has told us he had despaired of ever seeing the flexibility and versatility of the Bible verbal tenses reproduced in modern speech, until he found an African tongue with thirty-two tenses, and even that extended range of time relations was put under severe requisition to meet the emergency adequately.

Use of Popular Terminology

But the Old Testament thinker did not use this versatile language of his in a formal and scholastic manner. It was never encumbered for him with the schoolman's technicalities of speech, but utilized rather the popular forms and phrases of the everyday life. For example, its psychology is not expressed in technical or involved

terms, but always in the practical and current phrases of the ordinary man. Its psychological vocabulary and phrasing were taken from the practical man's somewhat sensuous way of perception and expression. The organs of the human body were uniformly represented as the seats or symbols of the functioning of man's mental and spiritual faculties. This very practical method is by no means a matter of mere symbolizing. It almost attains the dignity of a system of physical psychology, and indeed is a conception and practice not by any means at variance with modern ways of psychic diagnosis and pathology. Man thinks in his heart, strength abides in the loins, the will finds its path through the kidneys, and tender compassion lies in the very midst of the body, where a mother cherishes and nourishes the babe of her heart's love in the first period of its existence.

The Old Testament addresses its message to the heart of the practical and ordinary man. It must ever be borne in mind that there are two classes of persons always represented in its story and teachings: both the great spiritual leaders with their clear vision of God and truth, and the average man of the market place with a mind dulled by sensuous living and muddied by low views of spiritual realities. Often the greatest thinkers of the Hebrews of necessity phrased the noblest truths of Divine revelation in the current terms of practical, popular, and even sensuous perception and expression. But we must not think that these truths, for this reason, are low in degree or kind. Those saints and sages, themselves in conscious possession of the true wisdom, were

endeavoring to present eternal things in simple form and phrase, to minds much simpler than their own. In such simplicity, at once lowly and lofty, lies much of the everlasting worth and glory of the Old Testament as a book of true philosophy.

It is not necessary in this discussion to enter into problems of the Higher Criticism, for the principles which we are to consider are so fundamental and so universal in the Old Testament books, that they are common to all ages and to be found in all quasi documents. The genius of the Hebrew faith and thinking was the same throughout the entire development recorded in their sacred books. There may have been difference of degree or of developing stage, but not a difference in kind or essence.

Need for Such a Philsosphy

It is, then, such a practical, workaday book of so ideal and spiritual a people, at least ideal in their great leaders and prophets, to which we now turn for the study of some of the fundamentals of the true philosophy. It is fortunate for us that we have such a book as our treasured heritage from the past, a book which presents its theology in pictures, its philosophy in real life, and its psychology as a cross-section from the heart of a natural, naïve, and universal people. Our world of today is in need of just such a real and sound philosophy. Morbid introspection on the one hand and pragmatic shallowness on the other, despairing fatalism here and flippant *laissez faire* there, are playing havoc with the belief and

the conduct of men. Of this modern condition, a recent writer has said: "Man is facing a serious moment in his intellectual history." For such a crisis the Old Testament Philosophy is worth while. It suggests an accurate and acceptable group of postulates. It offers a working psychology, in which the soul analyses are the very best. Its postulates in a true philosophy of life are those of common sense, rich experience, and wide usefulness. And although so simple and practical, its basic principles are, at the same time, as lasting as the eternal hills, being grounded in the nature, will, and purposes of a God who is omniscient, almighty, and all-loving.

CHAPTER THREE

The Idea of God

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PHILOSOPHY has to do with the great realities of the universe, and the greatest of these is God. Belief in God, or in gods, is common to all races and ages. So far as history and exploration testify, the religious intuition is universal. The Old Testament is not different in this respect from the religious records and traditions of other peoples. But we find certain notable peculiarities in the Old Testament Idea of God, which set it in striking contrast with all other philosophies of religion. This chapter is given to the discussion in brief of some of the most evident of these peculiar features.

PROMINENCE OF THIS IDEA IN THE OLD TESTAMENT

The Bible has made a larger contribution to our knowledge of God than any other book ever written; one might say with truth, than all other books. In its pages it is affirmed time and again that the knowledge of God is the very beginning of all knowledge. Just here Wise Man, Prophet, and Psalmist began both percept and precept. The supreme effort of modern rationalistic science seems to be to eliminate the conscious, personal God from His universe. The Old Testament is always asserting His presence and crown-rights in His world. He is the sole author of our world, as we know it. Neither the great world periods of the creation, nor

the progressive order of the creation, nor the creation by species can be said to be *the* special feature of the first chapter of Genesis. These are all present in that remarkable record; but the chief and insistent theme of the author of this chapter is the theistic fact in creation: "in the beginning God" . . .

In the Psalm literature we are always finding that the inspired poets thought out all their problems and won all their spiritual victories in terms of God: "Whom have I in heaven but Thee? And there is none on earth that I desire besides Thee."[1]

All the prophets are God's champions. To advocate Him and to deliver His messages are their chief concern. Amos presents social righteousness, not as a human virtue, but as the supreme will of the Lord of Hosts both for Israel and for all nations. Israel has spurned His will and has filled the land with oppression; "therefore prepare to meet thy God, O Israel."[2] The second part of Isaiah is a characteristic setting forth of pure Old Testament theology. Its one all-determining idea is God. In the initial fortieth chapter God is able to become the comforter of His people by virtue of His being the mighty creator and the supreme ruler of the universe.

This idea prevails also in the Wisdom Literature. In Job the problem of righteousness and the mystery of suffering find their palliative, if not their solution, in the contemplation of the might, wisdom, and providence

[1]Psalm 73:25.
[2]Amos 4:1-3, 12.

of God. In the chaos of the social order, and of the soul, Ecclesiastes is sure of one thing: "This is the end of the matter; fear God, and keep His commandments; for this is the all of man."[3]

Such quotations as those just given are only specimens of countless instances of the supreme importance and all-prevalence of the idea of God in the Old Testament. In its best and highest sense, it is the book, not of *a* people, but of THE God.

Significance of the Names of God

The various names of God occur with such remarkable frequency as to constitute a phenomenon of the Old Testament. It has been estimated that there are more than thirty thousand appearances of the Divine Name in the Bible: a number sufficient to make one of the largest books of the Bible, if these names were all written together. It occurs thirty-two times in the first chapter of Genesis, fourteen times in the Twenty-seventh Psalm, more than twenty times in Isaiah 40, and eighteen times in a chapter of Amos. Such repetitiousness would be harshly tautological in any other book, but in the Bible it seems natural and runs smoothly, because in this Book the dominant and ever-present thought is "God."

In the Old Testament the variety and the significance of the Divine Names used are much richer than in the New Testament. In the latter, the usage is all but confined to two words, *Theos,* and *Kurios,* while in the Old

[3]Ecclesiastes 12:13.

Testament we find a large number of Divine Names, both appellative and attributive. The Divine Name is one of the first and most important means of revealing the being and character of God. Both the frequency of the use of these names and also their meaning are characteristic of the Old Testament teaching about God.

The Old Testament use of names in general is both interesting and suggestive. Some consideration of this general usage will help toward a better understanding of the revelatory value of the Divine Names, which are so abounding in the Bible. To an extent beyond the appreciation of modern, western minds, the people of Biblical times and lands put valuation on the name of a person, always giving to it symbolical or character meaning. While our modern names are almost exclusively designatory, and intended primarily for identification, the names given to Old Testament persons were also descriptive, and often prophetic. It seems strange to us that at its birth the life and character of a child should be forecast by its parents in the giving of its name; and an unfriendly and unfair criticism has seized upon this as evidence of the origin of such names and their accompanying narratives as subsequent to the completed life itself. Such criticism violates the spirit and the naïve honesty of the Old Testament record. In verity Elijah and Isaiah, for example, fulfilled the forecast of their names. And in a well-authenticated record it is said: "Thou shalt call His name Jesus; for it is He that shall save His people." A child's name became both a prayer and a consecration, and its realization in character and

achievement became often a necessary psychological effect.

Since the Hebrews put such store by names, we should therefore confidently expect them to make use of the Divine Name as a medium of revelation of the first importance. To them, the character and the manifestations of God were set forth in His names. A great many of these are given in the Old Testament, which in every way and in every relation has so rich a theological vocabulary. All of these Names have specific meaning for revelation, and are always used with the most accurate sense of discrimination. It is Elohim, the mighty, who creates the heaven and the earth; but Jehovah, the personal God of covenant relations, breathes into man's nostrils the breath of life, and walks with him in the garden. Elohim puts Abraham to the test, but Jehovah puts forth His hand to save Isaac. The message of a prophet is anticipated in the Divine name which he uses, as, for example, the Kadhosh of Isaiah, expressing the great monotheist's conception of the Sole Deity of Jehovah; or the patient, forgiving Husband of Hosea.

The prophet Amos presents the dignity and majesty of the Deity in characteristic and impressive combinations of Divine Names, as truly as in his stern and stirring messages and challenges—"The Lord Jehovah" and "the Lord Jehovah of Hosts" are titles which bring the sinner face to face with Divine Majesty. Jeremiah, whose mission and message had much in common with Amos, is given to using the same titles, each prophesying at the high point of the corruption of their respective

nations, and just before their downfall. The use of Shaddai ("Almighty") by the author of Job in the patriarchal setting of his book, and Deuteronomy's use of Çur ("Rock") in the last message of Moses to inconstant Israel, are as characteristic as Isaiah's use of Kadhosh. Isaiah discloses the person and character of Immanuel in his fourfold title: "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace."[4]

But it is not intended here to enter into an extended discussion of the Divine Names. These illustrative facts and instances of their use have been presented only to emphasize the phenomenal prominence and importance of the Idea of God in the Old Testament. It is *the* primary assumption. All other ideals and doctrines proceed from it, and are always related to it.

There are three distinctive features of the Old Testament idea, or revelation, of God, which both set it in contrast with ancient religions, and also make it of special interest and value today.

Spirituality of God

1. The first feature of the Old Testament idea of God is its spirituality, in contrast with the pagan idolatry of the contemporary and surrounding nations, and which also set it far above the polished paganism which constituted the religion of Greece and Rome. This element gives unity and uniformity to the Hebrew's Idea of God throughout the Old Testament, and through the one thousand years of religious development which it re-

[4]Isaiah 9:6.

cords. There is expanding vision, and there are added attributes; but there is no essential change in the spiritual nature of the great and universal Being, whom men should worship as Maker, Providence, and Saviour. He is always a Spiritual Being, to be worshipped intelligently and with holy reverence. The great God of Genesis, who called the world into existence, is the same holy God of Malachi, and indeed of the book of Revelation, where He is enthroned in the praises of the universe. The same high conception of His Being is found in the earliest codes of law, most strikingly in the Decalogue, as truly as in the most devotional Psalms. The God of the earliest written prophet, Amos, the Lord Jehovah of Hosts, is the God also of Jeremiah and Ezekiel. There are various stages in the growth of a grain of corn: first the blade, then the ear, then the full corn in the ear. But the grain of corn, which was planted at the first, to pass through all these stages of manifestation, is identical in essence and substance with the grain of the completed harvest. The spiritual idea of God has been essentially the same for the Hebrew in all literature and in all ages from Abraham to Montefiori. He is the same in the noble self-surrender of Abraham, in the universal legislation of Moses, in the adoration of David, in the visions of Isaiah and Ezekiel. He is the Holy, Holy, Holy Lord of Hosts. One of the marvelous features of the whole Bible is this unity and spirituality of its conception of God.

This conception of the spirituality of God brings Him within the sphere of our own moral and intellectual ex-

perience. Sometimes, in conformity to the thought and practice of the nations among whom the Hebrews lived, the Old Testament adopted for purposes of revelation the ecstatic or subconscious forms of religious experience, such as visions and dreams. Sometimes physical preparation, or excitation, was used. But these were only incidental and by way of concession. Hunger might be a contributing physical element in the vision; but all hungry men did not see visions. The dream was used and interpreted, particularly in lands, like Egypt and Babylonia, where it was regarded as an important channel of revelation; but always back of the dream as an incident, the Old Testament seer beheld the personal, spiritual, intelligent God. Old Testament Prophecy, in particular, always laid its emphasis upon the conscious, spiritual, intelligent, normal perception of the Being and will of God. An apposite illustration of the higher level of Hebrew theism is the contrast presented at Carmel between the physical artifices and mental frenzy of the priests of Baal on the one side, and on the other the calm, open-eyed, and intelligent faith of Elijah.

The Intuitional in the Old Testament

2. The intuitional nature of the Old Testament idea of God is another of its distinctive features, possibly its most distinctive feature, with the exception of one other to be considered later. This Old Testament attitude of mind is just as novel in our day, as it is needed. For, in our educational theory and method we are in servitude to the Greek pagan conception of God and spirit-

ual realities. Just as we have taken our grammar and rhetoric from the Greeks, through the Latins, so also have we inherited their mental attitude toward God and religion. In our semipagan way of thinking, religion must be proved, and God, the undemonstrable source of all things, must needs make a demonstration of Himself in order to be acceptable to the mind of man. In this respect, there is almost antipodal difference between the Greek and the Hebrew philosophies of religion.

The Greek Mind

Now our modern philosophical attitude in this matter is a heritage or appropriation from the Greek philosophy, whereby we have lost much that is true and valuable in the more spiritual ideals of the Hebrew, admittedly the world's agelong specialist in religion. The Greek had no such starting point as a Divine Revelation. He came to consciousness, like a keen-witted boy, in *Kosmos,* a world of order and beauty. Curious about the unity of these wonderful phenomena and their possible central source, he began to wander about in his quest for beginnings and unity, opining that "they should seek God, if haply they might feel after Him and find Him." So the Greek philosophy began and developed. Too often the end of its quest was confusion, both path and purpose being lost in the intricacies and apparent disorder of a complex world, a doleful finale represented by the Labyrinth,—fitting symbol of a mind entangled and lost in the million crossings and divertings of a diversified universe. The unlimited

and unspeakable polytheism of Athens, as Paul saw it, was the sad failure of the Greek attitude of mind, while the Hebrew method climbed ever and surely toward clearer unity and higher spiritual planes. The drift of Greek philosophy was of necessity toward one or the other of those widely separated extremes of speculation, either a highly colored and vivacious materialism, or an attenuated and despairing mysticism, as it is to this day with the heirs of this pagan attitude of mind.

The Hebrew Mental Attitude

But with the Hebrew it was not so. That great Old Testament philosopher, Paul, as he thought on the frantic effort of the Greek to find an absent, far-away God, added to the lines of his Mars Hill speech, just quoted above, these blessed words of the Old Testament Theism: "Though He is not far from each one of us; for in Him we live and move and have our being."[5]

The Old Testament makes no effort to prove the existence of God; its great endeavor is to make Him better known and more believed on in men's hearts. It assumes that, at the heart of the universe, "God is." From this fundamental and undisputed fact it then goes forth, in the reverse order of the Greek, to see and understand a physical world of a thousand wonders. Only the fool, who is devoid of both mental and moral perception, can say in his heart, "there is no God." The one fatal blunder is "forgetting God," for it turns both individuals and nations into Sheol.[6] The great Hebrew

[5]Acts 17:27, 28.
[6]Psalm 9:17.

teachers, both prophets and poets, always assume as beyond dispute the existence of God. In a word, the first chapter in Old Testament philosophy is simply this: "In the beginning God."

This Old Testament way of presenting God makes its religion one of authority, and the religion needed in our day. This knowledge of God is the most practical of life's realities; and the most real and blessed element in it is that it implies fellowship, friendship, with God, a possible and close relation with Him, which brings to us victorious strength. From the Old Testament intuition of God and His supreme authority in life, and its clear consciousness of His presence, one passes readily to the supreme revelation which He makes of Himself in the New Testament. Through this intuitional attitude we come to know that the true God is the God, not of our reasonings and disputing, but of our faith and prayers, who for His supreme revelation chose not the high altitudes of pagan rhetoric and speculation, but the lowly walks of His everyday children,—becoming flesh and dwelling among them—the Incarnation.

Personality of God

3. But the most characteristic and most emphasized feature of this Old Testament idea of God is its insistence on His Personality. The old Hebrew teachers ran heroic risk in emphasizing personality as essential to the thought of God, since questions of His unity and spirituality would immediately assert themselves. Some have charged these teachers with holding low and ma-

terial ideas of the Deity, since in their deliberate and persistent assertion of personality they so often make use of such so-called anthropomorphisms, and anthropopathisms as represent God as having hands and arms, as seeing, hearing, grieving, repenting. But it must be remembered that they were addressing messages of profound meaning to men of simple life and limited mentality, who could see only immediately present forms and states. Just so some wise modern teacher, whose own spiritual vision may be least fettered by the conventions of thought and speech, will often surprise himself with the amazingly crude symbolism with which he tries to present profound truth to children. All language has developed from pictures and symbols; and this picturesqueness of speech characterizes in special degree the Old Testament language. How can any thinker convey his thoughts to the minds of others except through the physical figures, which the mind must make its external vehicle of thought? Modern efforts to prove low polytheistic or animistic origins of the Old Testament idea of God, through the rich nature symbolism of the language, have been quite overdone. The Hebrew had no other vehicle for conveying his highest thoughts. Why scold the Hebrew, when we too think and speak under restraint of the same limitations!

In many ways those old saints, while using such realistic language, at the same time proved their knowledge of God to be higher even than ours. They took exceeding pains to safeguard their beautifully figurative language. Do they say "God repented"? They also affirm

"God is not a man that He should repent." Has He eyes and hands? At the same time He is a spirit, and there is no likeness on earth with which He may be compared. In Psalm 139 these apparently conflicting extremes are beautifully blended and harmonized: "Whither shall I go from Thy Spirit; or whither shall I flee from Thy presence? If I ascend into Heaven, Thou art there; if I make my bed in Sheol, Thou are there [spirituality and universality]. [But also personality and particular presence:] If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy *hand* lead me, and Thy *right hand* shall hold me."

At all events, the Old Testament nobly faced the danger of being misunderstood as entertaining sensuous ideas of God, in order to send home to simple human hearts its comforting and inspiring conception of God as a person. There is nothing just like this in any other religion. It remains the chief glory of the philosophy of the Bible, as it is also the most fundamental fact in its religion.

And this fundamental fact of the Old Testament brings us face to face with the most serious problem of modern religious philosophy. What, we may well ask, are the temper and bent of our modern mind? Are we bound for pantheism, or foggy idealism, or Eddyism, or Blavatskyism? Is the immortality of the soul "a sheer illusion"? Is the universe a mysteriously and inexorably organized force, and only a force? Is man a physical accident and a moral variant? Is there no ground for holding firm faith in the existence of a personal God?

These are questions of all ages; and the Old Testament meets them with its bold assertion of the personality of God. Its authors were not unmindful of the dangers which this assertion involved. All through the ages they had to set their course between the shallows of gross materialism on one side and the wild rocks of pagan pantheism on the other. But they held the helm to a straight course, and brought their precious cargo of faith safe into port.

This insistence on the personality of God has done more than any other element in the Old Testament religion to make it a real, reasonable, and comforting religion. It keeps faith from the despair and decay of Buddhism, Greek speculation, and modern pantheistic perversions. This Old Testament message of personality came to its fullness in the New Testament revelation of God in His incarnate Son, who alone could speak those words of authority: "He that hath seen Me, hath seen the Father," a declaration which can only be understood as giving finality to the Old Testament faith in the personal God.

Old Testament Prophetism

On the western coast of Asia Minor, the ancient Hittite people built a primitive shrine, which became the objective point of constant religious pilgrimages. That religious locality developed finally into Ephesus, the home of Diana and the seat of her famous temples. To that coast line the devout worshipper would come to look out over the expanding water-waste, stretching out

beyond the reach of physical vision, as representing the mystery of spiritual being, as it passes out beyond the orbit of physical and mental vision into mystery.

In somewhat the same way we go to the Scriptures, traveling back over its highways and byways of history, until we reach the limits of the record, coming to a vast shore line, from which we look out upon a sea of mystery, with only here and there, it may be, an island of suggestion.

For the Scriptures speak only to faith of "the Beginnings"; they do not answer the curious queries of the restless investigator, any more than a father satisfies by exact reply the grasping and imaginative curiosity of his child. There are, however, certain postulated facts which we find on the shore this side of the great and untraveled deep of both the Past and the Future, while we wonder and idealize about the mystical continents that lie beyond. These facts we have every reason to believe are in harmony with, or come to us from, that other shore of Eternity that lies over there. Such postulates are the Being of God, the Religious Nature, the Persistence of Soul-life, the Reality of Sin, the Coming Redemption. But the first and greatest of these is the Being of God, upon which the Old Testament fixes its faith and builds its life.

CHAPTER FOUR

God and the Universe

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THE Old Testament conception of God, considered in the preceding chapter, supplies us with a sound and sensible starting point for the study of the natural philosophy of the Hebrews. We can arrive at no adequate understanding of their views of the world, its origin, order, and problems, until we know the attitude of mind toward God with which they approached the consideration of the phenomena of nature. God being to them an objective reality, a Person, Nature, the creature of God, was necessarily an objective reality also. Their outlook on nature through their very practical postulate of its Divine origin, led to practical and common-sense views of the universe.

Knowledge, in the nature of our human limitations, cannot be absolute. It must always be relative. It must have its postulates, its affirmations, its axioms, before it can become operative. Science and philosophy assume an existing universe, a reasoning mind, the legitimacy of conclusions at which reason arrives, and many other such postulates, or axioms of thought. There must be a definite, substantial starting point, for all inquiry and reasoning. There must be a foundation solid enough to stand upon before ever consideration and progress can begin. As in finance, so also in thought, pure speculation may be both unprofitable and dangerous. What

postulates, if any, does the Old Testament make in its approach to the understanding of the phenomena of the universe?

Its one affirmation, its major premise in the syllogism of the universe, is simply and consistently "God." God is; therefore, a world of purpose and benevolence, of order and beauty. As a necessary result of so sane and substantial a beginning, the natural philosophy of the Old Testament is a remarkably clear, satisfying, and beautiful conception of God in His own world.

A very substantial by-product, from the point of view of literature, of such a conception of God in His world, was to make the pages of the Old Testament beautiful with nature illustration and imagery. While second causes are not ignored, they do suffer eclipse in the presence of the Divine First Cause in all the great events of life and nature. Mighty occurrences in nature, such as the rising sun, rain and dew, the wonder of the snow, were ascribed directly to God without taking note apparently of the mediation of second causes. All natural phenomena in the Bible take on, as they truly may, Divine significance. Consequently, the Old Testament throughout is a book of the miraculous, but the miraculous in a highly refined sense. It is not crowded with the petty marvels of apocrypha, or the purposeless wonderworkings of magicians. There are, indeed, specific instances of marvelous happenings, as for example the plagues in Egypt and incidents in the life of Elijah; but these are not its greatest miracles, nor do they constitute its chief supernatural element. In line with its main

philosophical principle, there is a greater and an all-comprehending miracle, to which this postulate of the Divine presence in all nature and the Divine hand in all phenomena is preparatory; this miracle of miracles in the Old Testament is the real and personal presence of Jehovah always with His people, as they move through His world.

God in Creation

The origin of the universe has been one of the problems of the ages. "Whence?" has been the most natural and the most insistent of all questions. Old Testament reasoning meets this question of the ages with the clear-cut answer: "God created." There is a difference, as great as the distance from pole to pole, between the attitude of the Bible and that of modern science toward this problem. There is truth in both views; and Bible students have much to learn from modern science. But just as truly, modern science will do well to take heed to, and learn its lesson also from, the Old Testament doctrine of the Creation.

It is commonly accepted in the modern view of the universe that all of its various materials and its multitudinous forms of life, culminating climactically in man, are the product of natural laws in their regular and gradual operation. According to this theory, creation is an evolution produced by forces from within, without intelligent external aid. It is little short of an offense to speak to a modernist of anything supernatural in the origin and order of the world. For him the beauty

and charm of evolution have debarred any immediate intrusion by God into His own world, which always has been, is now, and ever shall be, under the inscrutable and merciless providence of natural law. The Psalm which the modernist is always singing is: "Thine eye, O Evolution, guides me; thy strong arm, O Survival of the Fittest, upholds me!"

But we do not well to ignore, in our thoughts on the origin of our world, the wisest of books, in which has been preserved a philosophy founded on sound principles of experience, and in every way has commended itself to our most earnest consideration. It can easily be discovered that its affirmations are not in conflict with the sane and sound conclusions of modern science, but are rather corroborative and complementary. By the help of physical and historical science alone we may not arrive at a satisfying knowledge of creation. The stretch of years beyond the first pen stroke of history, or the first query in the conscious mind of man, is too vast for comprehension or calculation by any science of man. The large pretense of some moderns to measure this extent of time by hundreds of millions of years is pitiful futility, an impotent confession of surrender. In that vast expanse of time lying beyond the reach of history, the Bible claims faith as the only guide. "By faith we understand that the worlds have been framed," not by force, not by cosmic friction, not by evolution, but "by the Word of God."[1] Here is a realm of fact in which God only can speak with finality, for He alone was there to

[1]Hebrews 11:3.

see and know. Particularly and evidently in the first chapter of Genesis, the Creation story, God has spoken primarily to the mind of faith, not to the scientific mind.

And yet this chapter has a worthy message for the mind of science also. Of it a man of science has said: "The first leaf of the Mosaic record has more weight than all the folios of science and philosophy." Many efforts have been made to bring geology and Genesis into harmony with each other. But we must not suppose that such a manifestly spiritual conception is to be conformed to the discoveries or hypotheses of astronomy and geology, which may be the product of a single age, and will pass with that age. Our many theories are always proving themselves transient; these words of Genesis seem to have eternal value. They hold the mind fast under all theories and discoveries, having that wisdom which informs a child and satisfies a sage. They were true, and full of light and meaning, for those who knew nothing of geology. They are true also in our age of partial scientific knowledge. The heart of truth, which is in them, will still be seen and loved when science no longer sees through a glass darkly, but shall have come to full knowledge.

Creation Story in Genesis

In order to illustrate the Old Testament conception of God in the world, let us consider in a hurried way one or two of the features of the record in the first chapter of Genesis. The first short verse in this chapter is

the first and longest chapter in the history of our universe. The Hebrew text does not read, "in *the* beginning God created the heaven and the earth," but simply "in beginning," without the article, an indefinite, unfathomed and unfathomable Beginning. The stretch of time covered by this verse exceeds all subsequent time. In extent in space, it reaches out to the bounds of the universe. Moons, planets, stars and suns, comets and nebula clusters, are all included in the brief record: "In [the] beginning God created." But the central concept of this Hebrew verse is not worlds, nor stars, nor nebulae, but GOD, who was before there ever were mountains or seas or stars, from everlasting to everlasting.

The second great chapter in world history begins with the second verse of Genesis, drawing our attention from the glories of the heaven to fix it upon the wonders of our earth. The heading of this second world chapter is "The Earth," thrown forward by the Hebrew in its own striking way. In Hebrew the verb precedes regularly its subject-noun. But here for strong emphasis, the noun is thrust into first place, to read thus: "and as for the EARTH," that earth which was to become the home of the children and friends of God.

But the earth, at the beginning of this second world period, was in chaos. The brief description of it in this second verse seems to visualize it as a rolling ball, lifeless and swept by tempests, enveloped in raging and boiling waters, and shrouded in heavy mists. Job and the Psalmists have amplified and adorned this primitive description with finest phrases, their interpretations of

the earth of Genesis 1:2 making more real and graphic the picture drawn there with only outline strokes. Said Jehovah to Job:

"Who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb;
When I made clouds the garment thereof,
And thick darkness a swaddling-band for it,
And marked out for it my bound,
And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?"[2]

And the Psalmist sang thus:

"O Jehovah my God, thou art very great,
Who laid the foundations of the earth,
That it should not be moved forever,
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains—
At thy rebuke they fled;
At the voice of thy thunder they hasted away."[3]

A single ray of hope appears. The Spirit of God has chosen this sphere as the place for the exercise of His tender compassion, to brood with soothing, fostering power over its wild, rolling waste.

Before this waste could become the scene of human history, the home of God's child and friend, it was necessary that three things be given to it: Light, Order, and Life. To the introduction of these into our world the narrative of the entire chapter is principally devoted. The origin of each is ascribed directly to God, in accordance with the assumption, or faith, which lies al-

[2]Job 38:8-11.
[3]Psalm 104:1, 5-7.

ways at the foundation of Hebrew reasoning. "And God said let there be—and it was so."

The first in order, in need, and in time of these three was Light, the origin and source of which scientifically are mysteries unsolved to this day. This problem was simple to the Hebrew mind, which clearly saw and consistently said: "God caused the light to shine in darkness." The Hebrew expresses its theistic content in terse and beautiful terms thus, "God said, Light shall be; and light was." What and whence this light was, whether dim or bright, cosmic or incandescent, motion or substance, we may not know. Our sun is not the source of light, but only a transmitter of light; for billions of miles beyond its reach light exists and shines. In the deepest cave and darkest dungeon light shines in electric bulb or radium emanation. The Old Testament deals with this mystery, as with all other mysteries of the universe, in its direct and practical manner "God made the light"; or as the Psalmist beautifully phrases it: "Who covereth thyself with light as with a garment."

Light was the firstborn of every creature. Its origin consumed, or at least signalized, the first cosmic day. And we may read in paraphrase: "and the evening of the past darkness and the morning of the new light were one day"; not a day of twenty-four hours, but a cosmic period, a Day of the Lord, as men through all the ages have well believed.

It is far from our purpose to pursue in detail the creation story. What has just been written is only by way of illustrating the Hebrew point of view. But before

leaving this remarkable chapter of Genesis, we may well call attention to some of its correspondences with the conclusions of modern scientific inquiry into the origin of the world.

Genesis and Modern Science

1. As we come down to later and better-known periods in the story of the world, science and revelation seem to come into closer accord in their several records. In the Genesis account, two days out of six are devoted to the origin of animal life. So also does the geologist find more material in, and give more space in his story to, the ages of animal life.

2. Both modern science and ancient Hebrew philosophy recognize man's close kinship to animal life in its higher forms. Each account includes them both in one period, or day, of its story. Genesis forbids our ignoring our close association with the animal life, for man too, so far as physical origin and constitution are concerned, is an animal. Of his physical element like that of the beasts, it is truly said: "dust thou art, and unto dust thou shalt return."

3. In both records of the origin and development of life, emphasis is put upon the use of means and of pre-existing materials. We cannot mistake the insistence on this in such phrases as, "let the waters bring forth swarms" and "let the earth bring forth." While in the first chapter of Genesis the Divine miracle in the creation of man is put prominently forward: "God said, Let us make man in our image"; in the second chapter,

however, his creation is represented in terms of physical origin from pre-existing material: "Jehovah formed man of dust from the ground." Both accounts are necessary for a satisfying answer to the questions "Who am I?" and "Whence came I?" A blending of the two presents the true story of the whole man. The creation story, whether told by science or revelation, is a picture gradually unfolding with ever brightening illumination, each part in orderly and natural sequence.

4. But characteristic of the Old Testament is its affirmation of God's presence and creative power in each advancing stage of cosmic development. A materialistic science comes to the great chasms in the development of the world with no certain answer. Science does not know how and why our earth came into its present form. It cannot tell how organic life came into a world of dead matter. It does not know the sequence between vegetable matter and animal life. It has never found, in the rocks or in modern experimentation, a single witness to the origin of any species. Rather pathetic is this helplessness of modern science in the great crises of world history.

In the Old Testament philosophy, God stands at every great gap, and meets with His Divine Command each new crisis. The impossible stages for science in world history, geology's extremities, become His great opportunities. We have been speaking of course of barren materialistic science. True science and revelation agree in this: that no new life ever came without God, either mediately or immediately.

Other books of the Old Testament present the same idea of God in creation as that which we have just found in the book of Genesis, notably the book of Job and many of the Psalms. In the book of Isaiah there is an interesting advance, or transition. In Genesis, and in the Old Testament literature generally, God, *Elohim*, is the creator. But in Isaiah, this Divine prerogative is claimed for Jehovah, the God of Israel. And thus the prophet in a striking way teaches the superiority of Jehovah to the gods of the nations, and affirms His universal, sole, and transcendent Deity.

The Miracle in the Old Testament

The place and the peculiar interest of the Miracle in the Old Testament has already been referred to, but deserves more than casual notice. This peculiar interest is due to its relation to the theocentric principle of the Old Testament. As has been said, these miracles are not tricks of magicians nor purposeless wonderworkings. It is remarkable how comparatively infrequent these supernatural manifestations are. In the book of Genesis, for example, where we would expect the narration of wonders, such are, however, few in number. The one great miracle, which is found throughout that book, is the immediate and manifested presence of God in nature and with men.

In the discussion of the miracle much depends upon proper definition. We may say, in a general way, that there have been three attitudes assumed toward the miracle. First, the purely rationalistic attitude, which

discredits and discards them offhand. Secondly, the supernatural, or rather contra-natural, which runs to the opposite extreme in mystical, pietistic excess. And, thirdly, the recognition of a basis in nature, with chief emphasis on the Divine presence and purpose. This third attitude is that which prevails in the Old Testament. In the miracle, from the Old Testament point of view, there are three elements present: (1) It is out of the supposedly natural order; (2) it is attributable to God; and (3) it has religious significance. This last element has been overlooked, but it is that which is most prominent in the Old Testament conception of the miracle.

In order to appreciation of the miraculous element in the Old Testament, we must keep in mind its ground principles of philosophy, which differed so distinctly from ours. We are the heirs of pagan thinking, which emphasizes second causes. Just here it must again be called to mind that the Greek found himself in a world of beauty and diversity, and sought through it the way to unity and God; whereas the Hebrew began with the intuition of God, and reasoned from God to a world of diversity and beauty, yet also of order.

Therefore, all nature to him was really a wonderful miracle. It always revealed the Divine Presence. The thunder is His voice, lightning His shining, winds His messengers, fire His servant. He rides upon the wings of the wind, and sendeth forth His snow as morsels. He distils the dew that laves and saves His parched land. The early and the latter rain are His gracious gifts.

For this reason, we necessarily find ourselves looking for the miraculous in the Old Testament. It would be unnatural not to find it there. While this is not proof of its reality, it does make the atmosphere for the miraculous. We cannot fail to see that the nature element is always present in these miracles. The east wind drove back the waters of the Red Sea that Israel might pass over dryshod; the desert wind brought quail to Israel's camp; and the night's dew on, or absent from, Gideon's fleece became a sign to him of Divine power and purpose.

The plagues sent upon the Egyptians, Exodus 7-12, are probably the most representative illustration of these unique features of the miracle. They had their necessary basis in nature; they ran through the Egyptian agricultural year; they made the everyday phenomena of Egyptian life their vehicles of expression. But the paramount consideration always was the immediate and intelligent presence of God, bringing these wonders into effect at the critical moment, and filling them with special religious meaning. Ordinarily in the Old Testament, the miracle is simply this: God immediately and purposefully present in nature.

In concluding this consideration of God in His world, attention must be directed to the two Divine agencies or activities through which the Divine Presence and power are operative in the creation and administration of His world. These are the Word of God and the Spirit of God. In the creation story, the Spirit of God brooded over the waste of waters; and at each advancing stage of creation "God *said* . . . and it was so." The later

writers, such as Job, the Psalmists, and the Prophets, speak of these as agencies, almost as personalities. "By the word of the Lord were the heavens made." "Thou sendest forth Thy Spirit, they are created." Such conception and expression easily led to Philo's doctrine of the Logos, and to the New Testament interpretation in terms of the Trinity of Christian faith.

CHAPTER FIVE

God and Man: Moral History

THE Old Testament uniformly affirms a direct relationship between God and man. As the power of God is assumed in creation, and in the laws and activities of the material universe, so also God is present in the life of man and in the affairs of nations. God did not abandon His creature, Man, to the vicissitudes of a life of struggle with nature, but undertook to be his companion and guide along the way of life. It is for this reason that so many of the names of God found in the Bible have to do with His relation to man as Father, Friend, Redeemer, Guide, Judge.

DIVINE PROVIDENCE

The whole of the Old Testament appears to be a gradual and progressive unfolding of God's direct interest in man, particularly through one selected nation. This is so evident that the term human history is often displaced in religious usage by its counterpart, Divine providence. The book of Genesis pictures the human race as under the care of God, and scattered over the earth according to His plan. One of the chief events in history, the establishment of the Hebrews in Palestine, is represented as begun in a Divine call to Abraham and consummated under the leadership of God out of Egypt and through the southern wilderness. Great Egypt ap-

pears in this narrative as the nursing mother provided by God for His child Israel. In the Song of Moses (Deuteronomy 32) expression is given to this idea in these familiar words:

> "When the Most High gave to the nations their inheritance,
> When He separated the children of men,
> He set the bounds of the peoples,
> According to the number of the children of Israel."

Amos, the first of the writing prophets, describes this theistic conception of God in history in quite similar and even more emphatic terms: "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith Jehovah. Have I not brought up the children of Israel out of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?"[1] And the last great Biblical Jew, Paul, a Hebrew of the Hebrews, held and taught the same idea: "God made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."[2]

This faith in God's immediate and protecting presence, which is a commonplace of all the Old Testament books, comes to finest expression in the devotional and prophetical literature. Such words of confidence as "I will guide thee with mine eye upon thee,"[3] and "in the day of trouble He will keep me secretly in His pavilion,"[4] are habitual in the Psalms, finding climactic and im-

[1]Amos 9:7.
[2]Acts 17:26.
[3]Psalm 32:8.
[4]Psalm 27:5.

mortal declaration in the sweet and calm assurance of the Twenty-third Psalm.

A single illustration only from the prophets needs to be added. To the Jews in the Babylonian exile, driven to skepticism and pessimism by Jehovah's apparent abandonment of them, God says through Isaiah: "Why sayest thou, O Jacob, and speakest, O Israel, 'My way is hid from Jehovah, and the justice due to me is passed away from my God'? Hast thou not known? Hast thou not heard? The Everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary . . . Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for Jehovah shall renew their strength."[5] God's immediate and purposeful presence in history is so dominant a note in the Old Testament story, no one can mistake it. We shall turn our attention to the consideration of certain characteristic representations of Divine presence and agency in human life, for which we are indebted most distinctively, if not almost exclusively, to the Old Testament.

The Image of God in Man

Man's first appearance in Bible history is represented as in close relation to God, a relationship never completely severed, notwithstanding his subsequent apostasy and sin. This close relationship consists in his possessing, or bearing, in his own personality the image of God, according to the record in Genesis: "God created man in His own image, in the image of God did He

[5]Isaiah 40:27-31.

create him."[6] What this image of God in man may be, we are never told in the Bible, whether righteousness or moral consciousness or immortality. Certainly, however, there is no evidence for the gross materialistic notion that man was actually made in the bodily form of God. We have both scriptural and scientific evidence that his physical form bears the marks of its origin from the lower material life. "Dust thou art and unto dust thou shalt return"[7] is a verdict passed upon man's physical form by both Bible and Science.

But this was not spoken of man's soul. It is probable that the significant content of the phrase "image of God, likeness of God" is to be found in the idea of man's sonship to God, his spiritual relation, his moral kinship to the Author and Ruler of the universe. For this reason the Old Testament saint could always say in confidence, "Thou art our Father." Zechariah expresses the creation of man in just such terms of spiritual relationship: "Jehovah layeth the foundation of the earth, and formeth the spirit of man within him."[8] Both Old and New Testaments hold to the belief that this relationship between God and man, begun at creation, is that of Father and Son.

Divine Love for Man

The first implication of such an intimate relationship is love, and therefore the Old Testament, as well as the New, is filled with expressions of this mutual love, but

[6]Genesis 1:27.
[7]Genesis 3:19.
[8]Zechariah 12:1.

more especially and primarily with the marvel of the Divine love for man, a love beyond comprehension, but also without stint or end. Jeremiah, when he is writing of the new covenant to be made with a spiritual Israel, describes the Divine basis and purpose as love: "I have loved thee with an everlasting love."[9] This close relationship takes on a vocabulary of rich grace and tenderness throughout all the Old Testament, especially in its expressions of fatherhood and watchful care. "When Israel was a child, then I loved him and called my son out of Egypt."[10] "He that keepeth thee will not slumber."[11] The New Testament declaration, "God so loved the world," is not new to those who know beforehand the Old Testament conception of God's relation to man.

Man as God's Son

This sonship, or beatific intimacy, is beautifully expressed in the peroration of the Seventeenth Psalm. The Psalmist has described the low ambitions and passions of worldlings, who are easily sated with greed of gain and sensual pleasures. But these things cannot satisfy his aspirations. His heart turns instinctively to a Higher Friend: "As for me, let me behold Thy face; O let me be satisfied in awaking with Thine image."[12] It will be a moral misfortune for the world, if materialistic science, in its quest for the origins of man's physical body, blinds men's eyes to their spiritual relationships.

[9]Jeremiah 31:3.
[10]Hosea 11:1.
[11]Psalm 121:3.
[12]Psalm 17:15.

It can be nothing else than a disaster if men must draw in all the antennae of the soul, which should, in accordance with their very nature, reach heavenward, on orders from a narrow material philosophy, which concedes eyes to the body, but denies them to the soul. The practical theistic attitude of the Hebrews preserved moral law for the world, and saved men from the hell of materialism.

Old Testament Psychology

The organs of the human body are represented as under the direct care and operation of the Divine Spirit. Whether the language used in such connections is to be understood as purely figurative or not is not a material consideration so far as our purpose is concerned. In either interpretation, the conception of the Divine Being as closely related to man is clearly taught. It is quite true that these Old Testament representations are often vivid, and even sensuous, figures of speech, as is seen in the converse side, when God is so boldly viewed as having hands or ears, as grieving or repenting or hating. These anthropomorphic phrases are richly oriental, and also a necessary limitation of human speech, when addressed to very sensuous-minded people. Nevertheless, their use in the moral and spiritual conceptions of the Old Testament is characteristic of a book which is always striving to bring God near to man, in order that conversely man may live near to God.

There is a remarkable passage, the One Hundred and Thirty-ninth Psalm, in which God's wisdom and power

in the construction of all the parts of the human body are described in graphic manner. "I will give thanks unto Thee; for I am fearfully and wonderfully made. My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth [the womb of his mother]. Thine eye did see mine unformed substance, and in Thy book they were all written, even the days that were ordained for me, when as yet there was none of them." In these words the Psalmist gives praise for the wonderful love, which cared for his embryonic beginning and development in the womb, even fitting him beforehand for the days destined for him, already written in the book of God. After this gentle, nurturing care in his mother's womb, he comes to consciousness in life, after birth, to find God still near: "When I awake, I am still with Thee."

It is not surprising, then, that in man's moral and spiritual life the various organs, which have been providentially developed and equipped, should still be regarded as media for the operations of the Divine Spirit. Various organs of the body are regarded as the seats, or agencies, of the faculties of thought, feeling, and will. Strength centers in the loins: "Gird up thy loins now like a man."[13] Pity and compassion lie in the bowels; it is said of a true mother: "Her bowels yearned after her child."[14] The reins, or kidneys, which also with us are the first organs to give way under nervous overstrain, are the seat of the will (Psalm 16:7). Man consists of

[13]Job 38:3.
[14]I Kings 3:26.

flesh, spirit, and soul, not in the technical sense of the trichotomist, but because these terms represent to the practical man the various elements in his nature; the flesh being the symbol of his frail, perishable nature (Isaiah 40:6); spirit being the faculty of power or energy, being in the Hebrew the same word as wind, that mightiest force in nature; and the soul standing for the conscious, experiencing part of us, which never dies (Psalm 49:15). Reference to these elements in man are always without confusion and with consistent uniformity. The flesh metaphorically represents human frailty; the spirit is used for vitalizing energy; and about the soul gather all the problems of immortality. This Old Testament usage is exactly that of our own popular speech, with notable avoidance of technical terminology, in favor of the simple, everyday terms of ordinary language. It is a happy way of describing our nature, which is accurate and uniform, but also always easily understood. But, principally, this physiological psychology of the Old Testament brings clearly into the foreground of revelation the idea of God's nearness to man, His hand holding and guiding all the faculties of our being.

God and Sin

Sin in the Old Testament is never regarded in itself alone, nor ordinarily in its relations to the sinner and those sinned against, but primarily in its meaning and consequences with reference to God. This is quite the reverse of our modern idea of sin, which makes it chiefly

personal and social. But in the Old Testament the doctrine of sin is a reflex of its doctrine of God. A prophet's special conception of the being and nature of God will indicate by contrast his idea of sin. This may be illustrated by the difference in attitude toward sin of the two contemporaries, Hosea and Amos. To Hosea God was pre-eminently generous and constant love, therefore sin, according to Hosea, was ingratitude and neglect. Amos sees God as a righteous judge and ruler, and therefore in his denunciations of it sin is moral wrong and social injustice. Jeremiah and Ezekiel looked upon the covenant bond between God and Israel as a marriage, therefore sin to them means breach of that marriage vow, or spiritual adultery (Jeremiah 3:1-2; Ezekiel 16:30-35).

The origin of evil is explained in the third chapter of Genesis, not as an act of moral perversion or lustful passion, but as an act of distrust of God and rebellion against Him. The Levitical law brought all kinds of sin into direct bearing upon the nature and will of God. Every act and form of sin, while to all appearances committed against the person or rights of man, was, however, to be atoned for in the presence of God by sacrifice. An illustration in point is the provision in the book of Leviticus for atonement of trespass against a fellow man. Although the act committed and the damage done seemed to concern only the man sinned against, yet a twofold reparation was prescribed, affecting both God and man. A ram must be sacrificed to God, of which the officiating priest received the main portion, and reparation must be made to the injured party in full

amount of the damage, with the addition of one-fifth of that amount (Leviticus 6:1-7).

The sacrifices and purifications required in certain special and interesting occurrences and occasions can only be understood in the light of man's immediate relation to God. Certain physical impurities automatically excluded a person from the privileges of worship in the holy place among the congregation of God's people, and required specified sacrificial expiation. This is particularly illustrated and emphasized in the disease of leprosy, which made the victim an outcast, and required of him, when healed, expiation, by sacrifice, of a trespass against God. Contact with dead bodies, and pollution of the camp or the land in certain ways were considered as sin or trespass against God. The reasons for this conception of sin, its meaning and effects, appear to be: (1) that God had called Israel into a close fellowship of life and service with Himself, and therefore any evil reflected directly upon Him; (2) the great social principle that being a nation of brothers, all wronging of a brother was a sin against the Father of all; and (3) the Holy God is always present among His people, therefore all pollution and uncleanness, as well as sin, compromise and transgress His holy presence. The daily burnt offering and the ritual of the Great Day of Atonement find their explanation and significance in this third consideration.

There are two parts of the later literature of the Old Testament which bear out explicitly the statements just made. The first of these is the confessional element in

the Psalms. David prayed thus: "Against Thee, Thee only, have I sinned, and done that which is evil to Thy face";[15] not that he had not wronged Uriah, Bathsheba, and the nation which loved and trusted him, but when he came to clear consciousness of sin, its overwhelming enormity was that it was against God. The stars are above us in the daytime, but we cannot see them for the blinding light of the sun. Wrong to man is there, but it pales before the awful significance of sin in relation to God.

The other passages referred to are those in the Prophets, dealing with oppression of the poor and all manner of violence against His helpless and unprotected ones, which are declared by God to be high-handed sins against Himself. Malachi, the last of the prophets, phrases for us the teaching of all the prophets concerning this sin: "I will come near to you to judgment; and I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not Me, saith Jehovah of Hosts."[16]

The Curse of Materialism

A constant danger in every age and with every class is a wrong estimate of temporal goods on the one hand and the eternal riches on the other. When such insinuating and deceitful evils lifted their heads in the social life of the Old Testament days, the prophets met them with the stern, rough handling which they deserve to-

[15]Psalm 51:4.
[16]Malachi 3:5.

day. But the prophets always insisted on bringing these social sins directly to the judgment bar of God, as offenses fundamentally against Him. Our modern social order might well give ear to Amos proclaiming the judgment of the Lord of Hosts, or a Jonathan Edwards preaching "A sinner in the hands of an angry God." In an age of political and social knavery men easily evade or deceive congressional investigators, but if they can be made to see the just God upon His throne, they will either repent in sackcloth and ashes, or call upon mountains and hills to fall upon and hide them from His overwhelming wrath. Just here America can draw and use a leaf from the Old Testament Philosophy.

The Covenant

Reference to the place of the Covenant in the Old Testament may serve as a fitting conclusion to this discussion of God and Man in their Old Testament relations. This is so important an element that we find it running throughout the history and general literature of the Old Testament, giving its name to the whole book itself, which is called the "*Old* Covenant" in distinction from "the *New* Covenant," or Testament. This covenant idea always implies a most intimate relationship between God and His people. They belong to Him, and He in a sense belongs to them. They should live always as in His Presence, and He promises to be in their midst. How could there be conceived a more expressive presentation of the truth of the Divine nearness and of man's moral obligation?

The Covenant sets forth certain mutual obligations and certain benefits, or advantages. These benefits have ordinarily been assumed to have been prerogatives and appurtenances of a national Israel. And this is true in a way, and as far as it was intended to go, with certain very definite limitations. "You only have I known of all the nations," Jehovah says to Israel; but He can also add: "That you may be My praise to the ends of the earth." His tender words in Isaiah: "Israel My Servant, Jacob whom I have chosen, seed of Abraham, My lover,"[17] blend quickly into a world purpose which includes the waiting isles and earth's end in the Divine benefits.

The Covenant was indeed made with Abraham for his seed; but on condition of world service in God's great cause, which had all mankind in contemplation. The most specific and unevadable term of this Covenant was "in thy seed shall *all* the nations of the earth be blessed."[18] So that the Old Testament, in its aspect as Divine and human relationship, is not a Jewish, but a world book. Its Gospel is a Missionary, or world, Gospel, whether recorded in Genesis or Jonah. There are no nobler words, there is no larger vision of a God-redeemed humanity, than the dream of the early Isaiah: "In That Day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In That Day shall Israel be the third with Egypt and with Assyria, a blessing in the

[17]Isaiah 41:8.
[18]Genesis 22:18.

midst of the earth; for that Jehovah of Hosts hath blessed them, saying, 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance'."[19]

The Jew has misunderstood this universal element in his own Old Testament, so becoming an insoluble quantity in the nations. His failure to see this wide reach of the Divine Covenant, or if seeing to ignore it, has set himself against the nations, and the nations, necessarily therefore, against him. His conception of the Covenant has been in terms of lordship, material or spiritual, over others, so failing to understand the Divine ordination that he should be a channel of Divine Grace to younger sons in the common family of our Father God. This error has been of so vital importance and of such dire consequences, the following chapter needs to be given to its consideration. Those who have grown from infancy to manhood in the small town life of the Southland can so appreciate this problem as to approach it in a fair and considerate frame of mind. There Jewish and Gentile relations were always frank and friendly, often affectionate. The ties of such sympathetic friendship have been cherished among the happy memories of life. Many such Jewish neighbors became Christian, not by compulsion of any kind or degree, but through intermarriage, or that sweet confidence of mutual esteem.

With the rapid increase of foreign Jewish population in America another temper of mind is developing, which has its menaces. Should perversion of Old Testa-

[19]Isaiah 19:23-25.

ment precept and spirit find revival here, the old paths of bitterness, sorrow, and suffering may open again before us. Jew and Gentile must learn, alike and together, that the Israel of God is no longer a particular race or group. Again the Jew has come to the parting of the ways.

CHAPTER SIX

God and the Nations

✦

By our side, with us, and yet not of us, live an ancient and a "peculiar" people. They need no genealogist to search and prove their origins. Their family tree has kept green, yielding fruit in all seasons through nearly five thousand years. This strange and undissolvable people has brought, directly and indirectly, a flow of blessing to mankind all along the course of their untiring trek down the ages. After the manner of Ezekiel's river, issuing out of the Sanctuary, on this bank and on that have grown trees for food, whose leaf has not faded, these trees yielding every month "principal" fruits. Saints, martyrs, statesmen, poets, musicians, scientists, philanthropists, philosophers, reformers, whose names fill volumes, have come out of this strange, romantic people, the nomad of the ages.

But this unassimilated group, commonly known as "The Jew," dwelling within the nations of earth, and yet by Divine design and by their free will standing aloof from the nations, has always been and will probably continue to be the riddle of the ages, a problem unsolved and apparently unsolvable. In our immediate time this problem is having its cruel recrudescence on the continent of Europe, and, strange as it may seem, in the apartment houses and universities of democratic America. Whose fault is this?

In the time of Christ this Jewish people had come to an impasse in their relation to other peoples. They had arrived at a false and narrow conception of other national values. The other nations quickly reciprocated the inferiority imputation. Often and with unnecessary heat, epithets of scorn were mutually exchanged. We come upon this in the meeting of Jesus with the Syro-Phoenician, when His keen and gleaming wit played upon this freak of unbrotherliness. Jesus for a moment assumed this scornful attitude of the people. Said He: "It is not meet to take the *children's* bread and cast it to *the dogs*"; words which brought from her that fine gentilic response of gentle and uncriticising faith: "Yes, Lord; but the dogs eat of the crumbs, which fall from the Master's table." This gentle rebuke of narrow nationalism won for the woman the coveted bread of life from the Master's table.

It is a proper question, if this self-centered conception was justified by the teachings of the Scriptures, or was on the contrary a narrow and selfish perversion of those teachings. Whatever its source or aim, this unfair attitude of the Jewish mind was the sure cause of inevitable persecution. It should be remembered that by no means all in Jewry yesterday or today have had this unfortunate list of mind. There have been and are notable exceptions, which, however, serve to emphasize the prevailing temper.

For the other nations of mankind it has been a gracious and happy providence that the Jew has never been able to erect for himself a strong and enduring tem-

poral empire, for then the other nations must have been the certain victims of an unrelenting intolerance. The Jew has always appeared at his best when in a minority. The Jew in the aggregate has not known how to wield wisely the political power of absolutism. Certainly there have been notable individual exceptions of broad sympathy and fair considerateness. But the general rule is historic fact. Therefore, the Jew has never been given by a wise Providence the use of a strong, organized nationalism. The dominion of his empire as a people has been spiritual. Zionism of necessity was doomed as an experiment before it ever began. This impossibility of realizing nationalism by the Jew resulted formerly in the narrowing of his literature and the dwarfing of his art. Fortunately, however, the riches of his spiritual benefits for mankind have, through this narrowed channel, flowed the more securely and certainly for all ages of mankind, until in the fulness of time, in the Day of the Lord, this stream of spiritual blessing left the narrow channel of national separateness to be broadened out into the universalism of Christianity.

The primary causes of this narrow Jewish nationalism before and during the time of Christ are not far to seek. The eyes of the nations were always on the Israelite, and in consequence the record of his actions and reactions in gentilic relations, both from within the Jewish pale and from the outside of it, are matters of record.

One source of prejudice was a misunderstanding and misuse, at least an exaggeration, of the national restora-

tion under Ezra and Nehemiah. In the crisis which faced them, it was necessary to make the Jews "come out from among" the surrounding and intruding nations "and be separate," in order to save Jewry. Restoration was impossible under conditions of amalgamation and compromise. An understanding of their dilemma excites our sympathy for Ezra and Nehemiah. But they could not have contemplated the inhuman attitude of Jewry in later centuries when for the accursed Gentiles proselytism became the necessary and only way of rescue. Proselytism meant that these lost Gentiles must climb into the Judaic lifeboat before they could come under redemptive consideration. This was the last "throw-out-the-life-line" call of exaggerated Judaism, for Jewish proselytism waned and ceased after the gentilic Japhet took up his dwelling in the tents of Shem. To this narrow nationalism there were notable exceptions, of whom were Hillel, Gamaliel, and Paul, all sympathetic souls.

In another century the pressure of a sensuous, sensual, aggressive, and invading paganism in the form of Hellenizing "culture" further forced upon the Jew the necessity of national segregation in order to self-preservation. The heroic Maccabaean rescue of theistic and spiritual religion is holy ground in history. But the Maccabees could not have sanctioned nor even have contemplated the perverted extremes of Hasmonean and Herodian politics on the one hand and Pharasaic Judaism on the other. Over against the provocation of intolerance toward common Jew and universal Gentile

a slight symptom of sympathy even for such an one as old Herod is not impossible.

A third source of Jewish narrowness was the persistent habit of Jewish mind. The Jewish personality is not the chance development of a day, nor a matter of environment and influence. It was the product of a separatist experience through millenniums. It became a matter of racial instinct, an urge of self-preservation as a necessity for the maintenance of racial existence and ideals. This mental direction has set him apart from the nations ever since his beginning in the loins of his very Jewish father, Jacob. This forced and inescapable separateness has operated in two directions: it has fixed bitter scorn on the face and in the heart of the Jew, but it has also laid the whip of persecution upon his back. This mental habit and persecution are not separable. Persecution has been an understandable sequence, a logical sequence which, from a humanitarian point of view, should be broken, but in the very great weakness of human nature has never been broken. This agelong determination of the Jew to persist among the Gentiles manifests itself today in relentless, sometimes persecuting, opposition to any gentilic custom or institution which contravenes Judaism; for example, to a school system normally and historically Christian. Naturally a separatist Jewry could not persist in a normally Christian culture. The conclusion of the modern Jewish mind is therefore predetermined by a proud and bad habit of his past. And yet we love our Jewish neighbors. The innumerable graces and excellences of an agelong inheritance of spirit-

ual culture far outweigh any idiosyncracies persistent in a separatist race. Our Jewish friends must forgive an occasional gentilic smile at the emergence, often with amplification, of these racial idiosyncracies. They cannot be helped, any more than a Scot can mend his brogue. They are the physical reflexes, the conduct lesions, of a habit of mind.

But there is in our day a serious side to nationalistic separateness within the pale of another and more cosmopolitan people. The Jew has the will to dominate whenever there is a way. This right to domination is his promise from the fathers, his heritage, his education for centuries. But such an attitude of mind has always and will always carry its own perils. Aim and effort for domination of finance, stage and screen, journalism, educational systems, or any other overmastery, has its own threat for Jew or Gentile. By the grace of God he has been nobler and more human in oppression and solitariness than in prosperity. A faithful and admiring friend of the Jew once expressed his fear that as a sequence of such national separateness and economic success, in another generation the streets of the now Irish Boston and of very foreign New York might run red with the blood of martyred Jews. Human nature is not one thing in Russia and Germany and quite another in America. *Human* nature has a list world wide toward *unhuman* nature. Prosperous and half-gentilic Judaism, under the name of Reform Judaism, has made its stand against the agelong separateness of the Jew. But this ultra liberal bid for denationalism has not been popular

with the masses of Jews. Indeed this modernism in Jewry is facing its own serious intra-racial antinomies, and seems to have reached, or to have passed, its zenith. Both Jew and Gentile find something of a fundamental nature lacking from an unsatisfying Reform Judaism, which is not the expression of a people's own nature and genius, but a form of racial radicalism.

Separateness, therefore, is essentially as characteristic of modern as of ancient Judaism. Its implied assurance that God and His benefits are for the Jews primarily, and only reflexively and mediately for the nations, has narrowed perspective and outlook of the Jew both today and yesterday. Such, then, is the problem, increasingly puzzling, of a distinct and persisting Jewry in the midst of the nations. Such an abnormal social problem puts before us the fair and just inquiry: Is this feature of the Jew's philosophy of God and himself, and of himself and the nations, warranted by his own Scriptures? Just to read the Scriptures will lift our eyes to Jehovah's wide, vast field, vastly wider than Judaism.

There meets us at this point in our inquiry the well proven and known fact that there exists today no such reality as a pure Jewry nor a historic Israel. Abraham has no racially pure seed after the flesh now surviving, unless it be the Ishmaelite of the Arabic tribes. These latter have manifold more claim by purity of descent to the possession of the land promised to Father Abraham than the conglomerate mixture of countless races constituting so-called Jewry, which now is not a racial

reality, but a tradition. One need only walk the streets of the modern Jerusalem to have proof that there is no longer any such racial or typical entity as a "Jew." There he will meet types of every form and hue from fair Nordic, with blue eyes and short thin nose, to dark African with black eyes and flat nose. The "typical" Jew, as popular opinion goes, and of unkind caricature, is possibly the Edomite type. The Jewish facial outline is the rather Assyrian. Pictorial Hebrew types of the monuments are sometimes Hittite. The Old Testament narrative has recorded many other races as in the Hebrew lineage. Already before the Jew lost Palestine he was the hybrid of the nations. Professor Godbey, in his *The Lost Tribes a Myth,* from every angle and by every evidence, has put this beyond doubt. Insofar Reform Judaism is correct in its claims that Judaism is not a "race" but a "sect," not a "nation" but a "religion." Long ago the Jew, both in spirit and by nature, crossed centrifugally the border line of the physical rights and spiritual heritage of "the promise made to the fathers." It ought to be with the timidity of an exceeding humility that the modern Jew should seek to lay claim either to Palestinian soil or Abrahamic Covenant. The inheritance has departed from a mere physical Judah, since He to whom it belongs has come![1] There is not a promise "made to the fathers" or found anywhere in the Old Testament, which has not been more beneficially and gloriously fulfilled in the Lord's Messiah, Christ, than could ever be possible in Jewry.

[1]Genesis 49:10.

Literally could Paul say "all are not Israel who are of Israel."[2]

The entire human race is in the Divine redemptive scheme as unfolded in the Old Testament. All humanity began its existence with the creative power of Divine mind and hand; all are His handiwork and made for fellowship with Him. While the course of the Genesis narrative is from the general and universal down through successive selections to a particular nation, and then to a selected family,[3] the Divine purpose for all humanity is never lost to view. The selected group is always God's instrument, prepared and intended for redemptive service in behalf of the whole. Therefore, the beginnings of revelation, as recorded and kept by Israel, clearly show that a national Israel was not the only nor final object of the Divine purpose, but the temporary and instrumental selection for the sake of all mankind. Israel had his origins in the Divine love and purpose for the whole human race. The "all Israel" of Paul in his letters to Galatians and Romans is just as broad and as human in Genesis as it was in Paul's mind![4]

This is a fundamental element in the Call, or Blessing, of Abraham, that covenant with him which is the primary source of Israel's uniqueness, and likewise the charter of his separateness from among the nations of men as the particular instrument in the Divine Hand for a gracious purpose, a purpose which always envisioned the whole humanity. This call to Abraham, or

[2]Romans 9:6.
[3]Genesis 1:26-28; 22:16-18; 49:10.
[4]Galatians 3:29; Romans 11:26.

covenant with him, reads thus:

"The Lord said unto Abram,
Get thee out of thy country,
And from thy kindred,
And from thy father's house,
Unto a land that I will show thee;
And I will make of thee a great nation,
And I will bless thee, and make thy name great;
And thou shalt be a blessing;
And I will bless them that bless thee,
And curse him that curseth thee;
And in thee shall all the families of the earth be blessed!"[5]

It is evident that the chief element in this call of Abraham is found in the final clause, which is the final and blessed reach of the Divine Calling. Abraham was not the end, but the instrument in the purpose of God. He was not the finality, but the instrument of grace to others. It is difficult to think of a more general blessing, a more missionary purpose. The seed of Abraham failed to keep in mind this purpose of the Divine Call, therefore, the seed of Abraham became impotent as a means of grace to mankind; and it became necessary for God to raise up another seed, one Seed, even Christ, as Paul so clearly understood when he wrote: "Now to Abraham and his seed were the promises made. He saith not 'and to seeds,' as of many, but as of one. And 'to thy seed,' which is Christ."[6] The narrow nationalism of the Jews at the Messianic turn of time cost them the loss of the world mission of the Abrahamic Covenant. It seems strange to us that the Jews could have lost sight

[5]Genesis 12:1-3.
[6]Galatians 3:16.

of this most important clause in their national constitution. They see it now and covet that birthright, but, like Esau, can find no place for repentance, though they seek it carefully with tears.[7] Orthodox Judaism continues indifferent to the Old Testament's gentilic purpose; Reform Judaism has seen the light dimly, and has endeavored, with Unitarian help, to dispense cultural and social redemption to poor Gentiles. Zangwill envisaged Unitarianism as a bridge over which Christianity would cross to Judaism.[8] But Jewish and Christian minds begin now to have apprehension of this "bridge" as more probably the "broad way which leadeth" to rationalism, pagan naturalism—and spiritual desolation.

Hebrew Law, which is a codification of evident moral convictions and pictorially ritual practices, all with a theistic center, was never intended to hedge the Hebrew off from contact and sympathy with Gentiles, much less to erect him into an aristocratic religious group which at its worst looks on non-Jewish mankind with contempt, and at its best regards such mankind with a condescending and commiserating compassion. The God of the Hebrews is One whose kindness is loving, and His mercies always tender, and His compassion without reserve. Otherwise certainly the Jew could not have continued to be. The Jewish disdain, whether ancient or modern, whether overt or suppressed, was never contemplated in the Hebrew Law.

[7]Hebrews 12:16, 17.
[8]*Children of the Ghetto.*

Notwithstanding his many humiliations and rejections the Jew has held, and still holds, to the Abrahamic promise and to the separativeness of the Law as setting him apart from the nations and assuring him a much more glorious destiny than theirs, guaranteeing him indeed the hegemony of the human race. While this hope has without doubt been a mighty incentive to the unflagging culture of individual genius and group traits, and so preserved him from disappearance by natural absorption into other groups, at the same time it has proved to be his bane. The sense of superiority, stirred by the fond trust in the promises of a triumphant destiny, as he thinks yet to be fulfilled, tends too often toward a supercilious and overbearing air. He feels his superiority so deeply in his own soul, it cannot escape expression in countenance and conduct. It is not so with all of our Jewish neighbors, so many of whom are gentle and considerate. But the witness of experience, especially whenever the Jew is in large and dominant groups, evidences an irresistible tendency toward an air of dominance in consciousness and behavior. It is this self-conscious esteem which has made forbearance difficult and ostracism inevitable. It is an unmistakable phenomenon. Who has not seen it, and perhaps felt it? The most unfortunate part of it all is that this Jewish sense of special Divine favor is now based on misunderstandings of the foundations of Old Testament religion. But that attitude has persisted through the ages. It has become an unhappy trait, which makes him conspicuous against the perspective of the common social order, severing him

from a happier and more helpful fellowship with Gentile neighbors.

Too often this Jewish superiority complex has been his own self-inflicted curse through the ages. Not his religion nor his Scriptures, not his personality (except as disfigured by this self-assertive superiority), least of all his Holy God, has been the cause of his unceasing ostracism, and his low plane in the estimation of mankind. He has made his own bed of sorrows by his own unscriptural disposition, which by heredity has now become elemental in mind and behavior. It betrays itself in the lower levels of Jewish life in a loud aggressiveness, which offends deeply the gentle quietness of cultured reserve.

Occidental mankind has extended to Jewry unprecedented consideration. It has held to his lips, parched by agelong thirst, its full cup of human liberty. And occidental mankind has much to expect, to require, of Jewry. Not the least of its inescapable requisitions is the removal of that condemning superciliousness so often its own retribution. He must rid himself in this complex civilization, in this non-Jewish world, of this will to self-assertion. The operation may be a major one, but it is imperative. This unfortunate disposition is a non-Biblical afterthought, not ordained in his Law, not sung by his psalmist, but severely denounced by his prophets. Jesus, the greatest of his prophets, preached and strove against it. Long ago mankind recognized the good which is in the Jew, but the Western Jew must also show himself wise to see in this composite humanity

of ours that greater good which is in the Gentile.

The best-known and best-loved of all of those parables from the lips of Him who taught as one having authority, speaking as none other ever spoke, has exposed and condemned this Jewish attitude. The prodigal son is none other than God's Gentile people, the Lord's dear child, His "younger son" of this parable. As Jesus knew and taught, the Jew was sinning against the Gentile in presuming to shut off from God's world-wide children the blessing, of which the Jew was only a channel; in addition, holding more or less in scorn those whom he had wronged in restraint of covenant rights. It is, however, just as true that Israel has received double punishment for all his sin. Only let him now see and forsake his errant way.

Neither proud exclusiveness nor petulant pride were ever designed in the Hebrew Law. They belong only in Talmudic rigmarole and in the embittered tradition of ritual and shibboleth. Divine rebuke for his perversion of Divine Law has been manifested in two ways: First, the Jew has been for a reproach and a wanderer among the nations; and, secondly, he has failed to have any part in the greatest blessing that ever came to mankind in fulfillment of Divine promise, namely, the appearance of Immanuel, God-with-men in the Christ. His greatest error was not that he was *particeps criminis* in the crucifixion of this Christ, but that he unjustly, and in malfeasance, withheld from mankind the benefits which Jehovah had committed to him for others' sakes. "Therefore, shall the Kingdom be taken from

you, and be given to a nation bringing forth the fruits thereof!"[9]

A larger and more humane view of the Mosaic Law will show its universal goal appearing through the necessary processes of temporary limitations. Its moral and spiritual core are not Jewish, but universal. The Commandments are "Common Law" proclaimed with Divine emphasis. Melchisedec, Pharaoh, Abimelech, Socrates, understood them, always in substance, sometimes in practice. It was a mixed multitude which went up out of Egypt, a group already removed in degree from the pure seed of Abraham, but all alike to be embraced in a consummated Covenant. The Hebrew ark of safety, the Hebrew homeland, were always wide open to the nations, for in the first Mosaic legislation appears this enactment: "Thou shalt not oppress a Gentile, for ye know the soul of a Gentile, seeing ye were Gentiles in the land of Egypt."[10] The extremely nationalistic book of Deuteronomy steadfastly maintained gentilic rights within or without the physical Israel. A higher and more spiritual conception of the Hebrew Ritual Law regards it as the sacrifice in symbol which Israel was continually offering for a wayward humanity, whose sins, so many of them, were of ignorance and inadvertence. There stood Israel, as the priest of the nations, offering and interceding for the nations, lest they perish before time! Such was the interpretation of the great prophets: "Ye shall be named the Priests of

[9]Matthew 21:43.
[10]Exodus 23:9.

the Lord: men shall call you the Ministers of our God."[11] The Covenant and all its accompanying legislation begin with this very requirement: "All the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation."[12]

A very Hebraic book of much later origin recognizes in the Mosaic Law this universal content; for the author of the Letter to the Hebrews interprets the Law as having prophetic and enlarging significance in the Priesthood of the Christ of all ages and peoples. Also the book of Revelation, which compresses the numbers, symbols, pictures, and promises of the Old Testament into an adequate fulfillment in Christ the Lord of all, begins its strange and thrilling message with the declaration that the redeemed Christian community must now take up and complete this universal purpose: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us *a kingdom of priests* unto God and His father: to Him be glory and dominion for ever and ever."[13]

When it is kept in mind that, of all his Scriptures, the Jew ascribes more worth and higher inspiration to the Law, it is surprising that he has not recognized both its temporary and universal signification, temporary for himself, universal in service to mankind. All along the path of time his prophets and spiritual leaders knew and taught this, but Jewry has not heeded them—except it be in the modern paradox of Reform Judaism, a belated

[11]Isaiah 61:6.
[12]Exodus 19:5, 6.
[13]Revelation 1:5, 6.

racial reflex when touched by a wider gentilic movement. The name is a contradiction. Judaism is an historic fixity. It cannot be reformed. To realization of the Covenant ideal its basic conceptions must be changed; not reform, but conversion; not a shift in ritual nor a rearrangement of ancient formulae, but a Rebirth and a Baptism.

We turn from the universal ideal and goal of Hebrew Law to the even more abundant and more glowing testimonies of the book of Psalms to the crown rights of Jehovah in all nations, and His sovereign grace to them all.

These hymns of the Hebrew Church express the highest aspirations of the Hebrew soul. They are its purest and its unfettered praises. Poetry and music must always have their universal conception and appeal, and so it is throughout this book of hymns, which are always transcending Hebrew boundaries. In fact, there is little which is Jewish in the book of Psalms. Like homing pigeons these hymns may poise for the moment before flight upon some local object, but soon leaving it they make for the spiritual homeland of Mansoul. Gathered out of a millennium of Hebrew life their theme was not determined, nor their melody modified, by the mere temporary accidents of the national or the racial. For this reason this book was first recognized by other than Jewish religionists as of universal meaning and uses, and was early adopted as the song thesaurus of the Gentile Church. Its precious ointment, poured into temporary vases of Hebrew mold, needed only the

breaking of that temporary shell for the spread of its fragrance to earth's ends. Their Divine thoughts have been retyped into every speech. Their words have found sweeter and more fitting musical setting than ever could have wafted them from Levite throat or Canaanite harp. The Psalms have meant vastly more to Gentile than they ever could have meant to Jew. The chant of the latter could not reach beyond synagogue walls. Gentilic tune and paraphrase have borne them over ocean and continent. Luther's phrasing of the Forty-sixth Psalm thrilled all German hearts, while for nigh half a millennium the Covenanters' Old Hundred has filled vaulted naves, and sent a tide of praise over Scottish vales and hills. This is their universal element, their nativity everywhere. They are not Jewish nor Hebrew, but mankind's, the gift of the Universal Spirit. God is in their midst; not the God of the Jew, but the Lord Jehovah of the universe.

This element of universality opens up the gates of praise at the very beginning of the Psalter. There the introductory Second Psalm calls upon all nations to accept as Sovereign Lord the promised Messiah of the Hebrew:

> "Thou art My SON, today have I begotten Thee.
> Ask of Me, and I shall give nations as Thy birthright,
> Ends of the earth for Thy right of conquest.
> Be wise, therefore, O ye kings,
> Be disciplined, ye judges of the earth.
> Serve Jehovah with fear,
> Shake before Him with trembling.
> Kiss the SON, lest He be angry."[14]

[14]Psalm 2:7-12.

All nature and, as well, the vast universe became the sphere of Divine Revelation, not Palestine alone nor principally. So taught the author of Psalms Eight and Nineteen and One Hundred and Four. The Nineteenth is of special interest as expressing this thought. First, the scene of thought is laid in the Cosmos, of which we are a part, and then the Law of Jehovah appears upon this broad stage, in its knowledge, spread, and power under all the shining sun.

So many of the psalmists' lyrics rise about the local and racial. It is a way they always have. The Forty-sixth Psalm may have begun its path of praise with besieged Jerusalem and the earthquake which shook the Syrian ridge of hills from Tyre to Teman. But its circuit reached out to all the nations:

"Come, behold the works of the Lord
What desolations He hath made in the earth.
He maketh wars to cease unto the ends of the earth,
He breaketh the bow, He cutteth the spear asunder,
He burneth the chariot in the fire.
Be still, and know that I am God,
I will be exalted among the nations,
I will be exalted in the earth."[15]

Psalm Eighty-seven is a gem of praise with more than national reach, which has passed into the song-life of all the Christian centuries. Its satisfying interpretation has been caught up in the great hymn-paraphrase:

"Glorious things of thee are spoken,
Zion, City of our God;
He whose word cannot be broken
Formed thee for His own abode."

[15]Psalm 46:8-10.

The true Zion, which in the psalm is more beloved than all Jacob's dwellings, is no mere local city; for as the singer is borne along by the Spirit, the "City of God" reaches out to Philistia and Tyre, to Babylon and Egypt, from the river to the ends of the earth. This wide conception of the Zion of God is a commonplace of Prophecy. Such was Isaiah's vision of the mountain of Jehovah,[16] understood by Micah to reach the remote nations, "nations afar off," where each man may sit under his own vine and fig tree, with none to molest.[17] Isaiah, in his turn, has further expanded into still longer range Micah's fine picture of Universal Zion and peace: "They shall not hurt nor destroy in *all my holy mountain, for the earth* shall be filled with the knowledge of Jehovah, as waters are a covering to the seas."[18]

Many others of these immortal lyrics transcend the bounds of race and strike universal chords. From Greenland's icy mountains to India's coral strands and Afric's sunny fountains their course of praise has run. They have united into one orchestral offering of praises the symphonies of races and choruses of ages. One other of these lyrics needs only to be quoted, for it is its own interpreter. This one is the Sixty-seventh, the Hebrew lyric of praise (*shîr*) for the completed, abundant harvest, the joy of which rises and increases into glad anticipations of a spiritual harvest of all nations. Beginning with the holy, priestly benediction, the singer's heart claims all the nations for Jehovah:

[16]Isaiah 2:1-4.
[17]Micah 4:1-4.
[18]Isaiah 11:9.

"That Thy way may be known in earth,
Thy salvation among all nations.
Let the people praise Thee, O God,
Let all the people praise Thee.
O let the nations be glad,
And sing for joy;
For Thou wilt judge the peoples righteously,
And govern the nations upon earth."[19]

It is not thought nor taught, in this reference to the Psalms, that all of them are of universal significance. The psalm themes cover a wide range of experience and need. Some are national and local; many are necessarily personal. But it is beyond question that in just as many of them there come to clear expression the wide reach of the Kingdom of God, His universal Fatherhood, and His designed salvation for all mankind. The psalmist's understanding of all being is a cosmos of phenomena and a world of nations with the Lord Jehovah in their midst.

We shall pass on now to the most remarkable field of Jehovah's care for the dominion over all nations—the Prophets of the Old Covenant. These prophets were, and are, great, not because they were Jewish, but because their vision of truth was not bound by race or time. The Jew has shown less understanding and less appreciation of the prophets than of any other part of his Scriptures. It always surprises us that he should allot to them a less degree of inspiration than is ascribed to their Law, whereas to us their words seem to be the very words of God. Jesus was surprised that the Jews of His day

[19]Psalm 67:1-4.

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did not receive and believe the prophets; and to this day we marvel that their eyes are still holden that they cannot see. His rebuke was stern but just:

> "Ye build the sepulchres of the prophets and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres [think of them as dead, and keep them dead]."[20]

The universality of Jehovah's religion is the crowning and persistent doctrine of the prophets. It is the high-water mark of spiritual perception in all past ages. They set Jehovah their God in the midst of the nations, and Israel was the chosen vessel to bear His glory to the nations. From Jonah in Nineveh to Malachi in the young Jewish state, this was their united witness. Paul caught the vision of this purpose of God for the nations, and so became the greatest interpreter of prophecy in all Jewry. His words to Herod Agrippa explain the purpose and content of that preaching of his which changed the course of empires:

> "Having obtained help of God, I continue to this day . . . saying none other things than those which the prophets and Moses did say should come, that the Messiah . . . should show light unto the people [Israel] and to the Gentiles."[21]

The great prophets never sank to the low conception of Jehovah as a tribal or racial deity. Heaven is His throne and earth His footstool. They put Him in the center of all history, of all ages. They put into His hand

[20]Luke 11:47, 48.
[21]Acts 26:22-23.

the helm of all empires. Four of these prophets, Amos, Isaiah, Jeremiah, and Ezekiel, give sections of their books formally to the sovereignty of Jehovah in the earth.[22] Scarcely a prophetic chapter lies before us in which God's purpose for all mankind fails to be written. Isaiah, above all others, grasped and proclaimed God's sovereignty and saving purpose for all mankind. We have already seen his conception of Zion as the whole inhabited earth. How vastly superior was Isaiah's spiritual and messianic Zionism to the lower and hopeless program of our day, his as wide as the presence of Jehovah, theirs as cramped as the scant soils of Palestine! The eye of a converted Paul caught at once the gleam of Isaiah's ideal: "A light to the Gentiles, My salvation unto the end of the earth."[23]

One message from Isaiah ever deserves our closest attention for the height and the breadth of its realization of Jehovah's universal providence:

> "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth; whom the Jehovah of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance."[24]

Assyria and Egypt were Israel's bitter and oppressing foes, at whose cruel hands he had suffered much. And yet they too were Jehovah's, to whom belong earth's

[22]Amos 1 and 2; Isaiah 13-23; Jeremiah 46-51; Ezekiel 25-32.
[23]Isaiah 49:6; Acts 13:47.
[24]Isaiah 19:23-25.

ends. This vision of Isaiah was also Jonah's Assyro-Israel drama.

Alongside Isaiah's holy ideal let us place the similar marvelous gentilic prophecy of Malachi, all the more remarkable because he lived at the time of the narrowing heart of the Jew. But Malachi still had the world vision of that line of prophets, of which he was to be the last. After speaking for Jehovah as rejecting the Jews' niggard and dishonoring offerings, the prophet turns his face toward the nations:

> "I have no pleasure in you, saith the Lord of Hosts,
> Neither will I accept an offering from your hand.
> For from the rising of the sun unto the going down thereof
> Great shall be My name among the Gentiles;
> And in every place incense shall be offered
> Unto My name, and a pure offering;
> For My name shall be great among the Gentiles,
> Saith the Lord of Hosts."[25]

Thus was Malachi lifting up his eyes on the world harvest. Old Testament Prophecy closed the volume of its Divine messages with the nations on its heart and in its redemptive purpose.

In the fulness of time, at the end of the days, the volume was reopened, and its message of the Divine purpose for the world was taken up by a new line of prophets, who clearly saw in the Old Testament teachings that Israel's mission from God was to bring His salvation to all the nations. In his letter to the Romans Paul so interpreted the Old Testament teaching and purpose:

[25]Malachi 1:10-11.

> "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for His mercy, as it is written."

And there follow four quotations from the Old Testament.[26]

When Jesus was challenged in his home town, Nazareth, to give reasons for His Messianic claims and purpose, He also proclaimed from the Old Testament the mission of Israel as God's vessel to carry His message of saving love to the nations:

> "Many widows were in Israel in the days of Elijah . . . but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman, a widow. And many lepers were in Israel in the days of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath."[27]

It was because of Israel's unwillingness of heart to undertake this missionary service that the spiritual leadership was taken from him, and the message given to another, who would be Jehovah's missionary to the ends of the earth:

> "Therefore I say unto you, The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof."[28]

Israel has now had a long time to repent of his mistake. For eighteen centuries he has been scattered throughout the earth, to witness for God's grace to all men, through good report and ill, in adversity and in

[26]Romans 15:8-12.
[27]Luke 4:25-28.
[28]Matthew 21:43.

prosperity. But again he is repeating his old error in the nationalistic phantasy of Zionism. A national state to bring again the selfish segregation of Israel is the old blunder repeated. Israel's mission, if he now has one, is not apart from the nations, but in the midst of them.

> "When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us: 'I have set thee to be a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth.' And when the Gentiles heard this they were glad."[29]

The world is waiting today for a penitent Israel, ready and believing, to be the messenger of Messiah's salvation to all nations of men. This has been the plan of Israel's God; this is the thought of the Infinite Heart.

[29]Acts 13:45-48.

CHAPTER SEVEN

The Heart in the Bible

✦

In the fifth chapter some consideration was given to the peculiar physiological or anatomical terms in which the Old Testament psychology finds expression. This usage is not unlike that employed by the average man of today, when he gives expression in practical and untechnical language to his own moral and spiritual reactions. Flesh, soul, spirit, heart, are still used popularly with the same signification which they convey in the Old Testament.

It is a question of some interest whether this simple, but very effective language of the Old Testament records a kind of practical, intuitional psychology, as natural to us as to the Hebrews, which has been current in all ages; or through our knowledge and use of the Bible, that phraseology has influenced and fashioned our popular terminology; for known to all men is the large influence of the Bible on our English language in moulding its form and its idioms, and also enriching its vocabulary.

It is not our purpose to enter upon such a discussion here. It is more profitable to turn aside from such discussion, while we simply accept the facts as they are. It is proposed, however, to illustrate further this peculiar physiological presentation of the Old Testament psychology by more detailed consideration of one of these

organs of the body, the physical and spiritual uses of which have not, so far as I am aware, been given their due prominence in discussions of this kind. It is in the use of the word "heart" that we find the most interesting of all the Bible representations of spiritual faculties through physical organs. In this discussion, we shall not confine our inquiry to the Old Testament alone, but shall include also New Testament references. This is quite a legitimate procedure, since we remember that the literature of both Testaments is from the same source, all the books being of Hebrew, or Jewish authorship. They have so much in common, it is always somewhat difficult to draw the line of division between them, either as literature or philosophy. Certainly the uses and meaning of the word "heart" are so much the same in both as to make distinction unnecessary.

The heart holds a unique place in the Bible. It is mentioned oftener than any of the vital or physical organs of the body, and just as often as any of the other moral and physical faculties of man, such as spirit, soul, or mind, possibly as often as all of them combined. It is interesting to discover that the Old Testament makes no use of the word "mind" in the sense in which we understand it. Indeed, the mind as the faculty or organ of intellectual activities is never referred to in the Hebrew Scriptures. What *we* speak of as the "mind" of man, meaning the organ of intelligence, is uniformly spoken of in the Old Testament as the "heart" of man. This peculiar fact is not an accident of speech nor an isolated phenomenon, but a characteristic feature of the Hebrew

mental and moral philosophy, a normal expression of the Bible view of our physical or spiritual nature. While our physical organs are very concrete realities, our psychical states and experiences are in the abstract. In a very practical and illuminating way the Hebrew philosopher transferred such abstractions into the sphere of the concrete by associating each in metaphor with a particular organ of the body. There were certain physical guarantees for such procedure, for the reins or kidneys so closely related to nervous affections were made the seat of the will; and the very center of the body, the bowels, became the base of pity and compassion, as for example the yearning of a mother for the child of her womb.

A curiously erroneous use of the word "mind" is found in both the Authorized and Revised Versions of Isaiah 26:3: "Thou will keep him in perfect peace, whose *mind* is stayed on Thee." The Hebrew word *yetser,* with its accompanying adjective, may be rendered "fixed purpose," and the verse reads thus: "Thou wilt keep in perfect peace him whose fixed purpose is to trust in Thee." In Genesis 6:5, this word *"yetser"* is rendered "imagination" and is used as of a faculty or operation of the heart: "the imagination of the conceptions of his heart." It is much better to translate the verse in Isaiah as does the margin of both versions, "whose *imagination* is stayed on Thee," as the original *"yetser"* is elsewhere in several instances rendered into English. By either translation, the reference of the prophet is not to mentality, as we regard it. The last rendering as "imagination" is

probably correct; and if so, what rich significance it brings into this verse! In the highest reaching, the farthest sweeping, the most elaborate, the most romantic, and the most glorifying of all our faculties, in our "imagination," to be resting on God! It has come to pass, that whenever the imagination feels out after and fixes itself on God, art has had new birth, oratorios have been created, and poetry has sung her lyric psalms and chanted her great epics.

Elsewhere in the Old Testament the word "mind" should ordinarily be correctly replaced by "heart," occasionally by "soul," or "spirit." In the New Testament, however, the usage is slightly different; for before the days of the Apostles the mental philosophy of the Greeks had invaded, to some extent, the simpler and more devotional attitude of the Hebrew mind. But even after the entrance of this alien element, the heart still remained supreme in the New Testament literature, occurring four or five times for every occurrence of the word "mind," whether the latter be translated from *nous* or *dianoia.* For example, in the Great Commandment the heart outranks and precedes all the other faculties of our moral nature: "Thou shalt love the Lord thy God with all thy *heart,* and with all thy soul, and with all thy strength, and with all thy mind."

Wide Range and the Usage of the Word

It will be interesting and instructive to discover and classify the varied and comprehensive uses of this word "heart," particularly in the Old Testament, where we

shall find it applied both to the particular parts, and to the total, of our mental, moral, and spiritual self.

1. Rarely, if ever, is it used of the physical organ which controls the blood supply of our bodies. This purely physical meaning might be possible in such passages as Isaiah 1:5, "the whole heart is faint," or Isaiah 6:10, "make the heart of this people fat." But even here the metaphorical or spiritual meaning is much more suitable; for in the second passage quoted (Isaiah 6:10) the thought is continued in language which excludes the physical organ from consideration: "lest they *understand* with their heart." Sometimes the word is used of the central part of the body in general, as in Absalom's mortal wound, or of the center of some place or thing, as in the Forty-sixth Psalm: "Though the mountains be shaken into the heart of the seas." In all such cases the more frequently used word is *kerebh,* the accurate translation of which is "midst." At all events, we come upon this unexpected anomaly in the Old Testament: that the word "heart" is rarely used of the physical organ of the body, but is reserved for quite another conception.

2. Frequently in its Old Testament usage the heart represents the purely intellectual in man, that which we think of and designate as "mind." When Solomon prayed for wisdom, God heard his prayer, and gave him a wise and understanding *heart.* The mindless young man, who follows after a harlot (Proverbs 6:32, 7:7), is a man *void* of heart. The meditations of the Preacher, in the book of Ecclesiastes, are introduced by the phrases: "I said in my heart," or "I considered in my

heart." According to Elihu in the book of Job, God "regardeth not any that are wise of heart." The skilled architects and builders of the Tabernacle were men with "wisdom of heart." Solomon's wisdom is described in the narrative of I Kings as "largeness of heart."

3. The word "heart" frequently has moral meaning also, as can readily be seen in the well-known verse of the Fifty-first Psalm: "Create in me a clean heart, O God." It is to Jeremiah that we owe that phrase which has run through the literature of all subsequent ages: "The heart is deceitful above all things and desperately wicked." Ezekiel, the prophet of regeneration and restoration, gave utterance to his cardinal doctrine in the words, "Cast away from you all your transgressions, wherein ye have transgressed, and make you a new heart." The words of Jesus, however, are the most expressive of the use of the word with moral signification: "Blessed are the pure in heart; for they shall see God."

4. Sometimes the will is referred to when the word "heart" is used. This evidently is the meaning intended to be expressed when it is said that "Pharaoh hardened his heart"; he set his will against Jehovah, the Lord of both Israel and Egypt. Daniel in Babylon "purposed in his heart" that he would not defile himself with the king's dainties, which had been consecrated to false gods. In the New Testament, Barnabas exhorted the Christians in the new church at Antioch that "with purpose of heart they would cleave unto the Lord."

5. Some occurrences of the word "heart" in the Bible are to be understood of the conscience, as would natu-

rally be expected after our consideration of its designation of the will and of our moral nature. When a man's conscience was awakened, it is said that "his heart smote him," as when David repented of the mean trick he had played on King Saul, and of his sinful pride in numbering, and depending on, the physical forces of Israel (I Samuel 24:5; II Samuel 24:10). The man without conscience in the Fourteenth Psalm is described as saying in his heart, "there is no God." When the Psalmist prayed:

> "Search me, O God, and know my heart,
> Try me and know my thoughts;"

without doubt he is speaking of his conscience, of which he wishes God to take stock. In the same vein, David, in his farewell to his son Solomon, charged him to "serve the God of thy father with a perfect heart, for Jehovah searcheth all hearts." Paul, in his condemnation of the Gentiles who are without the Law of Moses, speaks of the heart in just this sense, as identical, or associated, with the conscience: "Gentiles show the work of the Law written in their heart, their conscience bearing witness therewith."

6. Memory is another faculty for which the word "heart" will often be found to be used in the Bible. In the Proverbs, the Wise Old Man admonishes the Worth-While Young Man to write kindness and truth and the Law of God upon the tablets of his heart. David laid up the words of the men of Gath "in his heart," meaning that he held them always in mind while he lived in the dangers of that Philistine city. Luke brings to an end his

chapter on the memorable incidents of the childhood of Jesus with the words: "His mother kept all these sayings in her heart."

In connection with this phase of our subject there is a particularly interesting passage in the second chapter of First Corinthians, quoted freely from Isaiah:

> "Eye hath not seen, nor ear heard,
> Neither have entered into the heart of man,
> Things which God hath prepared for them that love Him."

The "heart" here seems to include perception, recollection, reflection, and imagination; and the passage tells us that all the blessed things which God gives to His children or keeps in store for them are not contained in, or within the possibilities of, any and all of our faculties. The heart, as faculty of perception, is the gateway by which all joys and graces from God enter first into our conscious thinking. As memory, it seeks out in the twinkling of an eye the happiest scenes of our past, gathers at one grasp the gracious smiles and cheering words of receding years, and wreathes them into fragrant garlands, which do not fade. As reflection, it arranges the experiences and emotions of our life into attractive designs beyond the skill of artists, into harmonies of color and forms that rival nature herself. As imagination, it makes possible the most extravagant and exquisite ideas, having visions of a perfect world, conceiving a flawless art, and hearing harmonies without the suspicion of discord. All of these wonderful faculties, according to the Old and New Testaments, are functions of the heart.

Then, in view of this varied use of the word, and, speaking comprehensively, we may say that the heart in the Bible stands for all of our higher spiritual being in distinction from our lower and material nature. It is the center of the total of our mental, moral, and spiritual self, which is our real and nobler self. The Wise Man has well said: "Keep thy heart with all diligence, for out of it are the issues of life." More than all else which a man guards, he should guard his heart, since from it, as an inner fountain, are the outgoings of life. As the physical heart is the pulsing fountain of the life-blood, so the moral heart is the determining source of all character and conduct. This conception of the heart metaphorically in the Old Testament led necessarily to the emphasis put upon it by its teachers and writers. Washing of hands and purification of cups and bowls are of some importance; but of much more consequence is the cleansing of the heart, that life center from which proceed all emotion and all utterance. So Jesus Himself once said, in answer to the pharisaic cavil, that His disciples washed not their hands when they ate bread:

> "The things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashed hands defileth not the man."[1]

When God calls for the surrender of our whole being to Himself, He puts the call in terms of the heart: "Son,

[1]Matthew 15:18-20.

give Me thy heart." The first Great Commandment, demanding a love which is supreme, is this: "Thou shalt love the Lord thy God with all thy heart." The Psalmist sang, "With my whole heart have I sought Thee," when he would express the longing of his whole nature for God. Paul expressed fully the subjective history of salvation in these phrases of his letter to the Romans: "If thou shall believe in thy heart . . . thou shalt be saved, for with the heart man believeth unto righteousness."

This wideness of range and richness of meaning in the use of the word "heart," as outlined and summarized above, will be corroborated by further study of the almost countless Biblical passages, which it is impossible for us now to consider in the limited space and time of the conventional short chapter. It is interesting to find at every point that this Biblical use of the heart is very much the same as our own modern conception and expression. We are in the habit of calling the heart good or bad when characterizing a man's moral nature. We talk of a "change of heart," and, like the author of Proverbs, describe the prudent and thoughtful as "wise-hearted." That fine phrase, "a noble, or whole, heart," has nothing to do with the physical organ, but describes most satisfactorily the splendid balance and proportion of mental, moral, and spiritual elements in a real man. We give our hearts to causes and to those we love, although such giving may in reality be the exercise of our intellectual nature. With no thought of robbing the intellect of its due honor in the apprehension, statement, and defense of revealed religion, it must still be remem-

bered that in the Old Testament view of our higher life the mind, or pure intellect, is of secondary consideration to, or at least is included in, the heart.

The Heart Supreme in Religion

From the discussion of this unique feature of Old Testament Psychology, we may draw some useful conclusions and suggestions for the better life of our own times. First of these is the supremacy of the heart in religion. In this we find an altogether different conception from that of the Greeks, who held the head to be the Acropolis of our intellectual, moral, and spiritual being, while the heart was demoted to service as organ for the lower and weaker sentimentalism. For this reason, in Greek religion there was a preponderance of mental and physical science, and consequently a great deal of art, and still more idolatry and sensualism. But in the Old Testament, whether for better or worse, we may well think for better, it is quite different. The head, or brain, or mind, is little more than an animated periscope, through which the heart looks out upon the world lying around it. The almost total absence of any consideration of the head, as having any intellectual relations, is a noticeable feature of the Old Testament. The functions ordinarily ascribed to it by us became in its view the right and power of the heart. This is another leaf we may borrow with profit from the Old Testament. In an age of scientific exactness and logical reasoning, we must not neglect the heart, which is just as necessary to life as is mind. While religion requires the

loyal use of intellectualism, it must not allow itself to become the pliant tool of a cold and selfish intellectualism. It is still true that "we walk by faith." The clear coldness of intellectuality and of artistic ceremonialism cannot satisfy the souls of men any more than pictured food can appease the hunger of their bodies. It may be that we do not give enough sway to our heart intuitions, which often prove to be the higher and nobler mandates of our nature, a nature redeemed by grace and the heir, through many generations, of covenanted redemption. In our religion, we seem to be trying to walk entirely by logic or by science, and not to be following after God with our hearts. But even in "Science" we readily realize that here too the heart is the seat, center, and organ of much which Science achieves. It also, like religion, must use the heart's faculties of judgment, memory, and imagination. Psychology, music, art, chemistry, astronomy, would be severely crippled in their widening and ascending journeys, except for their holy alliance with the daring visions of the heart.

A Shining Heart

A second suggestion from the large use of the heart in the Old Testament is the necessary emphasis on the moral meaning and the moral effort in religion. The prominent place assigned to it puts a premium on purity in character and conduct. This will be the theme of the following chapter. But a single reference should be made here. A Hebrew word sometimes used for purity or cleanness is the word *bar,* which means literally the

shining of the sun, those undimmed rays of the glorious orb of day, which give light to the whole earth. In the Twenty-fourth Psalm, this word is used in a most interesting metaphorical way for purity of heart: "Who shall ascend into the hill of Jehovah, and who shall stand in His holy place? He that hath clean hands and a *shining* heart." A pure heart is a shining heart, pouring out its radiance in a beautiful life. An evil heart is in darkness, but a pure heart radiates light like the sun. The pure heart may be likened to the two-hundred-inch telescopic lens, which gathers in and transmits the otherwise transcendent light of the Divine Spirit. Its flawless and unstained surface is the necessary condition of spiritual vision, as God Himself has said: "Blessed are the pure in heart, for they shall see God." So then the heart becomes the eye or lens of the soul to let in the cosmic rays radiating from the Divine Spirit. And this inshining becomes indwelling. The Bible firmly holds and insistently teaches that God made our hearts as the center for His manifestation and abiding presence. The heart is the highway of our being, by which we make our way to God. "If with all your heart ye truly seek Me, ye shall surely find Me." But this highway of the heart must be the way of holiness, and no unclean beast may pass over it.

Gladness of Heart

One other suggestion is that the happy optimism which prevails in the Old Testament life and literature may have its explanation in the large place given to the

heart. Because the heart was close to God, united with him in fellowship, because He dwelt in the heart and directed all of its activities, life was full of confidence and gladness. The High and Holy One, who inhabits eternity, says in the Old Testament: "I dwell also with him that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite." A much-used phrase in the Bible is "gladness of heart," glad because God dwells in it by faith. This exceeding intimacy of the Divine indwelling and the gladness attending it are matters of the heart. This Old Testament ideal is the greatest of luxuries, unlimited in supply and without cost to those who seek it. Costly cathedrals and elaborate ceremonial are beyond the reach of the many; and while these may be good in their way, this other is far better, which is called "gladness of heart" in the Lord. It is a note we need to hear today.

Here on this Bible metaphor we might dwell long and profitably: the heart as the true tabernacle for the Holy One. If, as we believe, the Infinite Spirit is ever striving for manifestation in our living; and if He made man for fellowship in thought and holiness with Him; and if the way of approach, the scene where infinite and finite meet, be the heart of man, then we begin to grasp the high significance of that Divine Appeal: "Son, give me thy heart."

CHAPTER EIGHT

An Ancient and Permanent Ethic

✦

THE Old Testament is a book of moral values. The God whom it presents to men is a Moral Being. It has already been indicated more than once that its philosophy is of a very practical nature, dealing directly with the experiences and needs of men in their everyday life. Since its high purpose is to record a religion which took men from a very low plane of thinking and acting, in order to bring them into closer walk with God, and so to make them His witnesses in all the earth for all ages, of necessity it has to do with the principles and details of character and conduct. In the nature of the case we should not expect such a record to present so high a standard as is required of moral beings today, for the Old Testament had to deal with those whose ideas of life are, in the aggregate, narrow and sensuous. It will be found to be true, however, that the fundamental elements in the Old Testament moral requirements are identical with our own. They are the eternal principles of right and truth. Indeed the world has received more moral values from the two Testaments of the Bible than from all other religious books. Of all religious books these books alone offer to man an adequate ethical requirement, stirred by visions of the Holy, energized by spiritual dynamic, and guaranteed by theistic sanctions.

At the outset we may say, then, that the Old Testament Philosophy is pre-eminently moral. When we consider the antiquity of this book and the severe limitations under which its people lived, this must be regarded as truly remarkable. This predominant and insistent moral element is a distinction, which sets it in contrast with other ancient religions. That any one of these approaches the Old Testament in the spiritual and moral worth of its precepts and ideals will be claimed by no one who takes time to compare it with other ancient books of religion. Babylon, Egypt, Greece, and Rome all surpassed the Hebrews in literary and artistic culture; but the religion of not one of these is comparable for a moment with the Old Testament religion, as a moral system. The Psalms have never been surpassed as poetry of their type in all the vast range of religious lyric; nor has the book of Job ever met its equal as an analysis of religious experience, as an epic of the soul.

High Standards of the Earliest Documents

Nor is this moral excellence a late ideal or development in the Old Testament life. From the beginning, right and wrong are always separate categories, and are never confused. Isaiah's clear-cut distinction between good and bad, "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," is not peculiar to Isaiah, but maintained in common by all the moral leaders of the Old Testament. The earliest traditions of the Hebrews, as preserved in Genesis, pre-

sent the choice of the Good and not the Evil as the duty of man. Nor is this Good, which is to be chosen, merely relative or opportune; it is always absolute, fundamental, and universal. The two great moral words of the Old Testament are "righteousness" and "holiness," appearing repeatedly in the literature of all its ages, and always with much the same content. While these words certainly have their legal, or relational, or ceremonial significance, yet always in the use of them the moral idea is involved. The moral requirements of the Old Testament are not less prominent than those of the Gospels and Epistles in the New Testament. They are of the same quality and have the same sanctions and force.

It is necessary that two precautionary suggestions be made before we proceed to further discussion of this subject. In the first place, the actual historical record must not be confused with the ideal contained in that record. The Old Testament is a story of actual life, national and individual. There are naturally, therefore, many sayings and incidents which are not recorded as moral precepts or examples, but merely as records of facts. In the book of Job, for example, the words of false comforters are not to be quoted as of moral excellence, simply because contained in Holy Writ. They may or may not be true. A discriminating knowledge of the context will set all such things at their proper valuation. And this is equally true of Ecclesiastes. Due allowance also must be made for human weakness, for trying occasions, and for such impassioned and embittered words uttered by one in the heat of wrong or in the agony of suffering, as would

not be expected of him in times of calm and balanced judgment. To take a very extreme case, in the passionate words of the One Hundred and Thirty-seventh Psalm: "Happy shall he be that taketh and dasheth thy little ones against a rock," which are the outcry of a soul wrung with the agony of the cruel horrors of Jerusalem's sack and ruin, we can well conceive of the possibility that such an expression would be much softened by the same speaker in calmer and more meditative moments. The primary lesson of these words may not be righteous or unrighteous vindictiveness, but vividly to set forth the bitter agonies through which Jerusalem had just passed. As for this whole matter either of righteous indignation or of cruel vengefulness, whichever interpretation be put upon it, ordinary and intelligent interpretation will set many such passages in clearer light, perhaps showing that such criticisms of the Old Testament righteousness have been greatly overdone.

In the second place, we must recognize a growing and refining moral consciousness in the Old Testament, in view of which it is unfair to pass judgment upon its morality because of isolated and early incidents, rather than upon the upward trend and the higher goal eventually reached. It is taken for granted that there is universal acceptance of the obvious fact that the conscience became more enlightened and more active as revelation advanced and grace became more abounding.

In the Law of Moses, there will be found many temporary directions or concessions for an age of weakness and immorality, while there are at the same time many

eternal verities, which are of unchanging worth. The spiritual history of Jacob was given not that other men might live like Jacob, but that in the light of his experience and by a purer faith they might avoid his errors and live more nobly than he. Ideals and actions as noble as those of spiritually minded Isaiah of Jerusalem could not be expected of the less developed men of the Syria of Laban's and Jacob's day. Even Jesus could not reveal all truth to the untried faith and limited experience of His disciples, but must leave much to the growth and fitness of after years. The fact of this advancing development in the moral conceptions of the Hebrews rather enhances the value of their rich ethical service than detracts from it. While the paganism of the nations around them was continually drifting to lower levels, the faith of the Hebrews in a Holy God was lifting the spiritually minded in Israel into higher appreciation of the righteous will of God for them. And so there arose prophets in Israel, who became spiritual lighthouses to the storm-driven souls of their own age, and of all ages.

Nevertheless, the earlier Hebrew traditions and codes do not show any radical difference in moral precept and practice from those of the later literature. In essence and intent, the moral heart of the earliest is as pure as that of the latest. Even if the first chapters of Genesis, which contain the history of the patriarchs, be late as literary productions, they are nevertheless the record of the earliest traditions of the nation. They are too vivid, natural, and personal to be appraised as late idealizing invention. And in these the highest moral values are emphasized,

sometimes curiously enough in the faithful exposure of the moral delinquencies of the great national heroes, Noah, Abraham, and Jacob. The noblest statement of moral precepts and sanctions is found in the earliest Hebrew code, the Decalogue, which is Mosaic by common consent. Although the Priest Code may be thought to be much later, it is quite evident that it does not present a higher moral standard than the earlier Deuteronomy. The moral teachings of Samuel and Nathan in the eleventh century, B.C., are not inferior in ideal and essence to those of Haggai and Malachi, a half-millenium later. Malachi's understanding of the spiritual meaning of sacrifice and ceremonial was not higher than Samuel's famous declaration: "To obey is better than sacrifice, and to hearken than the fat of rams."

An American attorney, Roger S. Galor, in his recent book on the Laws of the Old Testament, has this to say of the Book of the Covenant (Exodus 21-23), which, after the Decalogue, is the earliest of the Mosaic codes: "Even here we note some refinements in legal classification, and in the various classes of crimes. The distinction between the different degrees of murder, Exodus 21:13-14, is identical in principle with modern codes." Of Deuteronomy the same author writes: "Very justly Deuteronomy may be regarded as being the high-water mark of ancient law, superior in religion and humane conceptions not only to all former Jewish law, but to the laws of any other ancient peoples of that period." To the very many who believe in the great antiquity of Deuteronomy, these words will take on added force.

Jesus Christ, the Supreme Lawgiver, also gives His witness to the moral perfections of the Old Testament in its very beginnings. When put to the test by the Scribes on the question of divorce, just as much a burning issue in His day as in ours, He did not make His final appeal to the law given by Moses, but went further back to primeval law as found in the earliest traditions. After telling His critics that only because of the hardness of their hearts, and not in righteousness, Moses had given the commandment of Deuteronomy 24:1-4, He then said: "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh; so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Compare Genesis 2:23-24 and Mark 10:2-9.)

High Standards of the Mosaic Codes

Brief reference has already been made to the Ten Commandments, a most primitive document, than which all legislation has nothing higher to offer in the way of moral requirements. They read like transcripts both from the will of God and from the truest nature of man. They express universal and eternal right. It is significant of their high moral excellence, that they carry in their wording no physical, judicial penalties, because the penalties of their violation are primarily and necessarily in the violation itself. The transgressor does not need to be told, he knows, that the breaking of them

means his own physical and spiritual undoing. He that lusts or covets, puts the spreading, poisoning gangrene into the core of his own heart. While these "words" come to us as the voice of God, they also bring to articulation the deepest yearnings and the most authoritative demands of our hearts for righteousness.

Reference also has been made to the Book of the Covenant, the oldest systematized legal code of the Bible. By radical criticism its origin is assigned to the period of the early kings. More discerning critics hold it to be the product of the era of the Judges. According to its own claims, and in the judgment of other dependable scholars, as Taylor in the Hastings Bible Dictionary (one volume), it dates from the Wilderness Wanderings. By any of these theories it is ancient. But mark well its high moral values! No later legislation either nullified or excelled these primitive laws, in which we find spirituality of worship, a high and equitable standard of right, tender consideration for the weak and poor, humane treatment of dumb animals, a high standard of purity in all life's relations, the spirit of brotherhood, and the simple life of faith and praise. What social principle of any age is gentler, and more after the heart of God, than these words of this old code: "Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt"?

The Levitical or Priest Code, contained principally in the books of Exodus and Leviticus, with scattered chapters in Numbers, is so generally regarded as a collection of purely ritual or ceremonial directions, it is

seldom considered to have moral meaning. But it has a moral heart and a moral message of its own. A great centralizing principle runs through all of this Code, with its hundreds of illustrations and applications in the various ceremonial precepts, but with one unvarying moral meaning for all ages. This Divine principle is Holiness, a concept fundamental to all religion, and to all morality which claims Divine source and sanction. Its oft-repeated text is: "Ye shall be holy, for I am holy." The holy motives and the moral grandeur of Leviticus are needed always; they have their message of rebuke for the shallow noise of modern worship. They apply the supreme test of worship to every act and attitude of life. For when a late prophet, Zechariah, would represent the complete consecration of our life to righteousness, he represented the great principle of Leviticus, "Holiness unto the Lord," no longer as engraved on priestly mitre or golden vessels, but as stamped upon the humbler vessels of clay, as molten into the bells of chargers' trappings, and as woven into every faculty of our being (Zechariah 14:20-21).

In all the moral teaching and values of the Law it is important to bear in mind that they have their authority in the will of God, and they are required of men because God is present with them, His continued presence being contingent upon the observance or the disregard of these moral precepts. They are law, not because they are *moral law,* but because they are *God's moral law.* Israel regarded God as the source, the authority, and the end in all Law; so that Hosea could say of Him, of His

Law, and of Israel: "I [Jehovah] wrote for him [Israel] the ten thousand things of My law."

The Ethics of the Prophets

In the preaching of the prophets we find the clearest and most authoritative moral message of the Old Testament. Their message is of such universal value, it speaks directly to the heart of our age, and of every age. It would not be difficult to gather from their writings a textbook of modern social science. Amos and Hosea in Israel, and Isaiah and Micah in Jerusalem, addressed themselves directly and fearlessly to the moral questions of their day. While they denounced every form of unrighteousness, in their eyes the great social sin was *hamas,* which means "oppression," sometimes translated "violence," because of the ruthlessness or cruelty accompanying the oppressive acts. Their excoriation of this unbrotherly and merciless grinding down of the poor and helpless, in order to selfish gain, was based upon their idea of God, their conception of the relation of both oppressor and oppressed to God as their common Father, and therefore their obligations to each other as brothers. Their authority for such requirement was written repeatedly in the law, in all its codes from the Book of the Covenant to the Levitical Code, in such passages, for example, as Leviticus 25 and Deuteronomy 15 and 23 and 24, in which the poor, the stranger, and the unprotected are protected and cared for in every circumstance and time of need.

The prophets spoke to the dull consciences of their fellow citizens in tones which might almost wake the dead. Their challenge was not uttered in dull prose, but in figures of such radiant light and beauty as to arrest the most careless minds. They poured out their yearning love for right in eloquence which might well have thrilled the coldest hearts. For illustration of this we might appeal either to gentle Hosea, or eloquent Isaiah, or outspoken Amos. But the compass of this discussion permits only a single instance: those incomparable words of Micah, which George Adam Smith has described as "beautiful words, that express an ideal of religion to which no subsequent century has ever been able to add either grandeur or tenderness. This is the greatest saying of the Old Testament." These words are as follows:

> "Wherewithal shall I come before Jehovah,
> And bow myself before the Most High?
> . . . . . .
> He hath showed thee, O man, what is good;
> And what is Jehovah seeking of thee,
>
> But to do justice and to love mercy,
> And to humble thyself to walk with thy God?"

Healthy Morality of the Proverbs

The wholesome and optimistic morality of the book of Proverbs, as also of the didactic psalms, is a tonic to any honorable upright soul, as it is also a timely warning to careless minds. This book teaches that wrong cannot stay forever on the throne, that right and truth and

kindness must in the end have the victory, as already in their culture in the soul they bring the immediate inner triumph of peace and joy. In an age of despairing philosophy, of utilitarian morals, of shifting chicanery, we can with much profit take heed to the unequivocal morality of the book of Proverbs, which always asserts the overthrow of injustice and the victory of right, in such words as these:

> "Righteousness exalteth a nation;
> But sin is a reproach to any people."
> "As the whirlwind passeth, so is the wicked no more;
> But the righteous is an everlasting foundation."

Such wholesome moral epigrams are not confined to the book of Proverbs alone, but abound throughout the Old Testament: in law, in poetry, in prophecy, in history.

Moral Meaning of Old Testament Institutions

The place of the home in the Old Testament is of the highest significance. It is the holy of holies of human society. It, not the individual, was considered the unit of society. When the patriarchal family expanded into the Hebrew State, the family organization and spirit were to remain in the State, making it a greater brotherhood. The family was patterned after the heavenly ideal, the Father's House, or from the opposite point of view, the home was sanctified by heavenly associations. Problems of the home, such as marriage and divorce, polygamy, and the training of children, enter deeply into Old Testament thought. Marriage was hon-

ored, and divorce, at first not contemplated, was always discountenanced. The physical and moral impossibility of divorce is particularly specified in that most ancient provision for marriage recorded in the second chapter of Genesis:

> "Therefore shall a man leave
> His father and his mother,
> And shall cleave unto his wife;
> And they two shall be one flesh."

Monogamy is as old as God's decree for the creation and propagation of mankind. It is quite probable that the one passage supposed to deal with divorce (Deuteronomy 24:1-4), did not in the least contemplate the divorce of a Hebrew wife, but the putting away of captive concubines, as the context indicates. Dual marriage was not dealt with in the laws, which always imply one wife. The patriarchs and kings who violated this principle of domestic unity brought upon their households the judgment of anarchy in cruel jealousy and rending strife.

Slavery was an established and legalized institution throughout the entire period of Old Testament life. It is interesting to observe how this negation of the Old Testament's fundamental social axiom of brotherhood was to be dealt with. It could not be abolished, but its asperities could be softened by humaneness, and by the infusion of the Divine factor, love. All Old Testament codes protect the slave, and make provisions to humanize his servile condition. This is most impressive in the Deuteronomic interpretation of the Fourth Command-

ment: "Thy manservant and thy maidservant shall rest as well as thou; thus Jehovah thy God has commanded thee to keep the Sabbath Day." Such principles, followed to their natural conclusion, assured the eventual striking of shackles from all slaves, and the introduction of a civil and social order in which all men would live as brothers. In the Old Testament slaves were always "souls," never "heads" nor "hands," as on the old American plantation.

A social evil found in all eras, but particularly insidious in its attacks upon the vitals of the modern social order, is the extravagant display and the heartless use of wealth. Selfish indulgence in feasts, fine raiment, and fast living is a repugnant sort of thing; but more than this, it menaces the peace of society. Every age, and every class, is in danger of putting a wrong estimate on temporal possessions on the one hand, and on the eternal riches on the other. The Old Testament men and women must have been quite susceptible to this temptation, if we judge from its frequent denunciation by their prophets. Whenever such corrupting tendencies appeared, these men of God met them with the rough handling they deserved. "Ye kine of Bashan," said Amos to the sensuous women of Samaria. "Woe," he also said, "to them that are at ease in Zion, that lie upon beds of ivory and drink wine by bowlfuls." The Old Testament teaches men not to stay their hearts on the uncertain riches, which at any time may take to themselves wings and fly away, but upon the blessing of God, which makes rich indeed, and to which anxious toil adds nothing.

Throughout this chapter emphasis has always been put upon the fact that morality in the Old Testament is always corollary to a right relationship to God. The highest values of morality must have the highest sanctions. This sanction of moral law in the Old Testament is its supreme point of excellence. All right and truth, in this view of them, are grounded in the Being and Nature of God. No sanction can be more binding in the truly pious mind than the holy nature and righteous will of the Eternal God. "Against Thee, Thee only, have I sinned," is a consciousness of sin which leads both to repentance and to amendment. He who is thrice Holy calls to men to follow after Him in words characteristic of Old Testament idealism: "Ye shall be holy, for I, the Lord your God, am Holy."

This incentive to high moral living is both from within and from without. Man's soul has the inward urge, for it knows well that God "desires truth in the inward parts." But the greater influence is that from without, namely the Divine will and the Divine omniscience. Our life is always under the searching scrutiny of the Eternal Eye. "Thou art a God that seeth," expressed Hagar's experience of the Divine knowledge of all human need. "I will guide thee with Mine eye upon thee," said the Psalmist of the immediate presence and good purpose of God. His eye is ever open to see, and just as surely His ear is ready to hear. Life is lived in the assurance of the objective reality of God, in the consciousness also of the unfailing immediacy of His Presence. "My presence shall go with thee" was the guaran-

tee under which Israel, collective and individual, should march down the centuries through nations and empires. "Thou God seest me" makes the environment of life a sanctuary.

Old Testament life was to be lived according to God's commandments. Statutes and ordinances and commandments and testimonies were necessary to keep man in the paths of God. Therefore, the Law of God was supreme in mental concern and heart devotion. Life for the Hebrew always found its goal in God: "and I shall dwell in the house of Jehovah for ever"; "I shall be satisfied when I awake with Thy likeness." Paul's "so shall we ever be with the Lord" is an epitome of the lyric and meditative aspirations of Old Testament saints.

So were the foundations of Old Testament moral living laid in God: His will, His presence, His care, His love, His ultimate purpose. With God as Everlasting Father, high and holy conduct became a covenant pledge, a personal obligation, a bond of family loyalty.

CHAPTER NINE

Immortality in Relation to Belief in God

✦

IMMORTALITY, both in pagan philosophy and in the Old Testament, is an implication of the idea of God. "In the Greek Tradition, from the beginning to the end, life beyond the grave was closely associated with the being and nature of the deity. . . . It is therefore quite in the order of Greek thought that one of Plato's most elaborate arguments for the duration of the soul as the ultimate source of motion should have been directed to prove the being of God."[1] The same close relation between belief in God and hope of immortality is found also in the life and religion of Egypt, by which Israel was greatly influenced. The Osiris myth was the chief element in their doctrine of immortality; so it was said of the departed: "As Osiris lives, so shall he also live; as Osiris died not, so shall he also die not; as Osiris perished not, so shall he also not perish."[2]

Immortality in the New Testament

It is a very evident fact that the immortality of the individual soul holds a much less prominent place in the Old Testament than in the New. Indeed, in the latter it is of first importance, and of constant recurrence. Jesus, the Old Testament Saviour, and the founder of

[1] P. E. More, *Religion of Plato.*
[2] Breasted, *History of Egypt.*

Christianity, gladdened the hearts of His disciples with this assurance. In one of the best-known passages in all literature Jesus Christ affirms, not merely His faith in, but His knowledge of immortality: "In My Father's House are many places of permanent abode; if it were not so, I would have told you." He also said with confidence, "I go to My Father." And there are many other such declarations by Him of the certainty of enduring life after physical death. This has therefore always been an essential element in Christian thought and credal statement. The Apostles' Creed, beginning with "I believe in God," necessarily rises to and ends with belief "in the Life Everlasting."

The Apostles of Christ also emphasized this fact of faith, so often affirmed by their Lord. And they also always connected it with the being and presence of God. The Apostle Paul utilized every occasion for affirming his faith in immortality. For him it was a cardinal principle of the Christian faith, so well expressed by him in his words to Timothy: "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." Paul understood also that immortality was an essential part of the Old Testament faith: "in hope of eternal life, which God, who cannot lie, promised before the world began."[8] He believed and taught that the hope of immortality, dimly seen and faintly held in the Old Testament, yet seen and held, was brought into full view in the eternal light which shone in Jesus Christ. His confident long-

[8] II Timothy 1:9, 10; Titus 1:2.

ing, just like his firm belief, was set on immortality: "I have the desire to depart and be with Christ, for it is very far better."[4] No matter how many and how severe his bodily afflictions might be, Paul always had hallelujahs in his heart, for in Jesus, the promised Messiah, death had been swallowed up in victory.

Peter wrote: "Blessed be the God and Father of our Lord Jesus Christ, which begat us again unto a life of hope by the resurrection of Jesus Christ from the dead." And John made similar confession of faith in words even more impressive: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that when He shall appear, we shall be like Him, for we shall see Him, even as He is."

Comparative Silence of the Old Testament

It is not necessary to press further this New Testament confidence in immortality, which is so evident as to be beyond controversy. The argument has been pursued thus far, in order to set in contrast with it the comparative barrenness of the Old Testament fields of thought or expression so far as immortality is concerned. This apparent barrenness or indifference has been ordinarily attributed to lack of belief in immortality as an article of faith in the Old Testament religion. Many go so far as to maintain, on the above showing, that personal immortality is absent from the Old Testament, which knows and teaches only a national immortality, or the persistence of the nation, while its individuals return

[4]Philippians 1:23.

literally and absolutely to the dust whence they came.

Is this a true appraisement? It does not seem to be in accord with the actual facts in the case and is an undeserved belittling of so great a revelation. Too often it is assumed to be the attitude of the Old Testament, without due consideration of the evidence to be found in the books themselves. The predominant fact of a major motive need not exclude the presence of a minor motive in oratorio or symphony. A major premise reaches its logical conclusion through a minor premise. Even so, that immortality is not the dominant theme of the Old Testament is no proof that it was neither believed nor expressed.

Bennett, in his handbook of *Old Testament Theology,* discusses the subject with a scant page or two of dubious possibilities. Robinson, in his *Religious Ideas of the Old Testament,* finds only the beginning and suggestions of a possible personal immortality, "because the sense of corporate personality was so strongly developed in early Israel." Kohler, in his *Jewish Theology,* makes immortality little more than a sequence from the Genesis account of man's creation. "The idea of immortality," he writes, "has been found in Scripture in a rather obscure and probably corrupt passage" (Proverbs 12:28). The Jewish idea of immortality has, according to his showing, been developed in literature and by teachers subsequent to the origin of the Old Testament canonical books. A. B. Davidson, however, the most dependable Christian student of the Old Testament in the last generation, maintains in his *Theology of the Old Testa-*

ment, a large part of which he devotes to this subject, that it is quite an important element in the Old Testament's religious experience and record.[5]

The Book of a Nation

The explanation of the comparatively small place which seems to have been given to immortality in the Old Testament is to be found in the purpose of this collection of books. They are the narrative of the origin and development of a nation, a nation chosen and destined of God to glorify His name in all the earth. It would not be natural to expect special emphasis on the future of the individual, when the duration of the nation is the chief consideration. Whatever evidences of individual immortality may be found will therefore be of so much greater significance, since they manifest themselves in the face of quite another tendency, or purpose. We may say with fairness that national persistence will be the expected attitude of the Old Testament mind toward the future, and individual persistence a matter of secondary concern, insofar as the primary purpose and the main current of the record are followed.

Immortality in Other Nations

It would be foolhardy, however, to assert that the Old Testament people were ignorant of immortality, or indifferent to the questions involved in it. The nations which surrounded them accepted this belief without question. It was Babylonian, Egyptian, and Greek in

[5] *Theology of the Old Testament,* pages 402-532.

faith and practice. Egypt, which had so much to do with the formative period of Hebrew life, put the doctrine of immortality in the very center of its thoughts and activities. Every pyramid in that long line of pyramidal tombs, rising against Egypt's western skyline, was a token of the soul's faith in immortality. Israel's attitude therefore must have been one of relation to some other purpose. Immortality was not with them a question under discussion, so far as the national life and purpose, to which the record was devoted, were concerned. It was not the matter of immediate concern. It was not under discussion as a problem of the national preservation and service. It was taken for granted, as was the existence of God and the reality of the spiritual world in general. The existence of spiritual beings other than God was tacitly assumed, for angels appear in Scripture in the most matter-of-fact way, as if their existence were merely a matter of course. Man's close relation to the eternal spiritual God is assumed from the Creation onward. It would be a strange paradox to associate man in thought and life so closely with these spiritual beings, and yet alone of all these to hold him as a material and perishable thing. Immortality is in reality a part of the spiritual texture of the Old Testament.

Witness of the Patriarchs

In one of the earliest traditions of the Hebrews, in the antediluvian period, is found an interesting reference to immortality. Enoch, the righteous man of his age, died in early life, in contravention of their everyday

philosophy, that good men should live long and happily. The solution of the problem raised by his untimely and theory-disturbing death was found in his fellowship with God. In life he took pleasure in walking with God. Death was translation to fellowship in another form; he "walked with God; and he was not; for God took him." The solution was not different from that of the later ages, when the Psalmists answered the riddle of death with affirmation of soul survival through the unfailing friendship of God.

The patriarchs lived in consciousness of close fellowship with God. Abraham's life was one of such notable fellowship that men called him "the friend of God." Moses was known as the man with whom "God spake face to face, as a man speaks unto his friend." Special revelation was made to him of portions of the Divine Glory, such as no other man had seen, or could see. It is possible that the unusual scene of Exodus 33, where the vision of the Divine Face is withheld from him, with the explanation that "no man can see God's Face and live," finds its proper interpretation in the general belief that seeing God's Face was reserved for the life after death, just as Job also said: "whom I shall see for myself"; and the Psalmist: "I shall be satisfied, when I awake beholding Thy Face."[6] It seems unreasonable that these men of remarkable spiritual vision, living in fellowship with God, could perish utterly like so much dull matter. It is more than possible that the oft-used phrase, "he was gathered to his fathers," must mean

[6]Job 19:27; Psalm 17:15.

something more than mere sepulture physically together with his fathers. The implications of such spiritual consciousness are all in favor of a hope of life after death. The absence of frequent and unquestioned record of this is not to be wondered at, since Israel's annals have to do with the building of a nation and a kingdom for the sake of mankind on this earth.

Angels and Spirits

Reference has already been made to the general acceptance throughout the Old Testament period of the existence and intelligence of spiritual beings other than God or man, both the angels who befriended and helped the servants of God, and on the other hand, evil and lying spirits, which men feared, and with which they were forbidden to have intercourse. The religion of the Canaanites, who preceded Israel in Palestine, was in a large measure a matter of witchcraft and necromancy. A cardinal element in their religion was belief in the soul's survival after death. But they corrupted and caricatured so holy a hope with such hideous and inhuman rites, that Israel was sternly forbidden to have aught to do with them. The hope of the future life was not in question, but the degrading artifices with which the Canaanite enveloped it. The Israelites were strictly enjoined not to practise such evil arts, and to make every effort to rid the country of all who did resort to such practices (Deuteronomy 18:9-14). Excavations at Gezer and other ancient sites have verified the prevalence of such heathen rites in pre-Israelite Palestine, justifying

fully the solicitude of the lawgiver. Such customs, however, were still common in the days of Isaiah, who represents them as characteristic of both Egypt and Babylon. Israel also is rebuked by him for his sins in this respect: "When they shall say unto you, 'Seek unto them that have familiar spirits and unto wizards, that chirp and mutter': should not a people seek unto their God? On behalf of the living, should they seek unto the dead?"[7]

In the Old Testament, as well as in the New, angels were represented as servants, not lords, of God's children, sent to them on errands of instruction and mercy. Is a man to be held as of lower order and value than his servant? Is the angel who encamps about God's people to be considered immortal, and the soul, which he guards, as less than immortal? The solicitude of God for these friends of His is so great that He sends angels to bear them up in their hands; and yet the objects of such love are mortals to perish forever, when serving angels see God and are immortal? All the implications of spiritual life in the Old Testament, from Man's creation in God's image, to the glorious angels who shine in the later periods, lead directly to immortality as the inherent right of the soul.

Sometimes the beings of the spiritual world are represented as physical forces, if such an interpretation of Psalm 104:4 ("Who maketh His angels winds, His ministers a flame of fire") be allowable. But it appears more reasonable and natural that the physical parallels

[7]Isaiah 8:19.

here are only figures of a more glorious spiritual reality. For it would be rank folly and contrary to fundamental Hebrew concepts to attribute conscience and intelligence to material forces. God's angelic messengers serve with the swiftness and power of the wind.

To these more general considerations it remains to add some specific instances of belief in immortality to be found in the literature, not a large number confessedly, but sufficiently numerous and of such nature as to show that the general assumption already considered was in general acceptance. Such instances will be found in the meditative and emotional literature of the Wisdom Books and the Psalms. In these it is that we find the soul in contemplation of the personal problems of existence; and just here we should expect to find longings for, and intimations of, immortality, rather than in the History and Prophecy, which have to do chiefly with affairs of state, and of right and truth between man and man.

Problem of Ecclesiastes

The book of Ecclesiastes is generally supposed to be an adverse witness in the problem of the soul's immortality. But this is not an altogether fair judgment, since it overlooks both the nature and the conclusion of the book. Ecclesiastes, the last book of Wisdom, has a tone of pessimistic sadness. It was written in the gloaming of the national life, when the shadows were falling dark and heavy. The nation's institutions, ideals, rulers, had failed. Their philosophy was helpless in the catastrophic

situation; it had reached the end of its tether. Consequently the book raises questions, without answer, because unanswerable. To the question "what then is profitable?" the answer is "vanity of vanities," which is not an answer, but a bitter wail. The question of immortality is raised, but never answered. It is not the purpose of the book to solve the problems of the universe and the soul, but only to call them up before the weary mind. It does not question the Divine Wisdom, but shows the failure of all human wisdom. But at the end, the Preacher throws himself upon the one enduring element in the practical philosophy of the Hebrews, the one thing which avails now and forever: "Fear God, and keep His commandments; for this is the whole man." The soul in contact with the Eternal finds consolation in survival with Him over the transitory and unsatisfying.

The Book of Job

In Job we find a more optimistic view of Providence and of human destiny. This book is theistic throughout. It is this confidence in the being, providence, and justice of God which solves the problem wrestled with in the book: the mystery of suffering, or, more accurately, the problem of righteousness. This faith gives affirmative answer to Job's question of chapter 14, "if a man die shall he live again," in the confident affirmation of chapter 19, "I know that my vindicator liveth . . . whom I shall see for myself." By this faith Job could claim friendship with God, and plead for a time when he

could come into His very presence. And if life's problems found no solution in this life, the life to come would bring reconciliation and adjustment. The confidence of the book in the spiritual life now and hereafter is an element inseparable from its conception, its plan and its elaboration, not to be greatly added to, or taken from, by any methods of special exegesis, not to say specious exegesis. In a word, the book presents a trust in God which is larger than life and greater than death.

The Argument in the Psalms

In the Psalms, the repository of Israel's emotional literature, we shall expect to find more frequent references to the future life, an expectation readily justified by an investigation of this book. The procedure of the Psalmist's mind is quite simple, and altogether in accord with the general attitude of the mind of the Old Testament saint toward God. In the problems and disasters of life, or at the approach of death, he took refuge in God. In such refuge, he found rescue from enemies and sorrows, and from it he could view calmly the issues of both life and death. This is descriptive in bare outline of such Psalms as the Sixteenth, Seventeenth, Twenty-third, Thirty-seventh, Forty-ninth, and Seventy-third. In all of these, without controversy, it is the problem of the individual immortality which is under discussion.

There is another group of psalms in which the range of the question is a much wider one, including the per-

petuity of the nation, based upon the eternity of God. Such is the meaning of the Ninetieth Psalm, in which the eternity of God is set over against the frailty of man and his brief earthly life. But the lesson of the psalm, whether general or individual, is one of victorious faith. A sinful, perishing nation, or a frail and mortal man, may take refuge in the Eternal, with whom a thousand years are as one day. Such refuge is the pledge of enduring life. But even here in this national song, we cannot eliminate the yearning plea, the personal corollary, that the survival of the individual is involved in the persistence of the collective, as the less is within the greater. This psalm, with its everlasting and unchanging desert atmosphere and scenery, is filled with the intuition, and vibrant with the deep tones, of immortality. It has been so interpreted in the rituals of the ages. God, who keeps the generations, will also keep the individual.

The Sixteenth Psalm may be taken as a specimen of those which find in immortality the solution of life's problems, or the satisfaction of otherwise unsatisfied yearnings. David had been delivered from all dangers in a stormy and eventful life. He placed his trust in Jehovah always, and never in the pagan gods, whose names he would not even admit to record in his psalm to Jehovah. His life had been one of pleasantness, because it was always under God's care. Now the greatest of enemies is near at hand, a destroyer, whom none has ever survived. What is, then, his hope in this final battle with death and dissolution? The answer is quite

simple, but quite satisfying also. The Divine Friend, who has been guard and guide and portion in all life, will not desert His loved friend in the hour of greatest need:

"Therefore my heart is glad;
And my glory [i. e. my soul] exulteth;
Even my flesh shall dwell in safety.
For Thou wilt not abandon my soul to Sheol;
Neither wilt Thou suffer Thy Beloved to see corruption.
Thou wilt show me the [endless] path of life;
In Thy presence is fulness of joy;
At Thy right hand are pleasures for evermore."

Here friendship and fellowship with God are the guarantees of an endless life. God's covenant is for life and death; it cannot be broken. This is not merely David's experience, nor a new discovery made by him. It is the first and inevitable corollary of that doctrine which is co-extensive with Old Testament life and literature: belief in God and consequent fellowship with Him.

The development is much the same in the Seventy-third Psalm. Here, however, the issue is not fast-approaching death, but the prosperity of the vulgar, senseless, infidel, wicked man, while the faithful, pious psalmist suffers. There is no solution of this mystery to be found in philosophy or in mere sensuous experience, but only in an experience of true religion: "I came into the holy places of God; then I understand their latter end." The success and satisfaction of the wicked are ephemeral; the joy of the psalmist is eternal:

"Nevertheless I am continually with Thee;
Thou hast holden my right hand.

Thou shalt guide me with Thy counsel,
And afterward receive me to Glory.
Whom have I in Heaven but Thee?
And none upon earth have I desired in addition to Thee."

Here the point of necessary emphasis is that such expressions are not to be taken as the faith of a few saints, as exceptional in the experience of the spiritual Hebrews; but on the contrary as a natural outcome of the Old Testament conception of God, and of His gracious relation to man.

Assertive Individualism

One of the most characteristic features of the Psalms, and of the whole Bible, is their individualistic consciousness, the ever-present and self-assertive "I." The Old Testament seems ever to be giving utterance to this assertive consciousness, as though it were itself a living being. The personal pronoun is everywhere present. No concordance dares to attempt an enumeration of them. The one who is the speaker in the Psalms is this "I," the person, the soul, which is the same yesterday, today, and forever, the *ego,* the self which is in each one of us, which *is* each one of us. This personal element in the Scriptures has a way of bringing us face to face with God, our Father and Friend. Behind the national, collective, or social in the Bible, there is always the conscious and assertive person. It is strange that any man can deny to the Old Testament a faith in immortality in the face of this persistent, outcrying soul, this "I" which refuses to be eliminated. This irrepressible and

never-surrendering "I" is the premise, of which individual immortality is the inevitable conclusion.

We take into our hands one of David's characteristic psalms. Like a thoughtless, erring child he was always getting into trouble. When danger or distress crowded down upon him, he always turned, like a beaten child, to his Eternal Father. It must have been an unusually threatening danger which brought such an outpour from David's heart as this Twenty-seventh Psalm. Here conscious and insistent personality clamors for recognition. David's "I," "me," "mine," over against the "Thou" and "Thy" of Jehovah run in unceasing sequence through the psalm. In the center of the psalm lies the heart of the whole argument:

> "When Thou saidst, Seek ye My Face,
> My heart said unto Thee,
> Thy Face, Lord, will I seek."

This psalm begins with a catalogue of benefits coming with Divine fellowship: my light, my salvation, strength, refuge, confidence, joy. It closes with a picture of the waiting Jehovah, expectant of the soul's resort to Him and full peace in Him:

> "Wait on the Lord! Be of good courage,
> And He shall strengthen thine heart;
> Wait, I say, on the Lord."

It is a shallow reasoning which can interpret as of mere temporal meaning these words of confident and never-failing fellowship.

In this assured friendship with God, to which Old Testament saints found approach in both emotion and

meditation, is found their answer to the problem: "If a man die, shall he live again?" With strong crying and tears Job made his answer: "I know that my vindicator liveth, and without my flesh shall I see God, whom I, even I, shall gaze upon, and He will not be a stranger."[8]

If the major premise of the Old Testament is the reality of God (and it is); and its minor premise is friendship with Him (and it is); then the inescapable conclusion of sage and psalmist must be fellowship with Him in immortality:

> "My dwelling [will be] in Jehovah's House to the endless reach of days."
> "Thou wilt not abandon my soul to Sheol."
> "I shall behold Thy Face in righteousness."
> "God will redeem my soul from the power of the grave,
> For He will receive me."[9]

[8]Job 14:14; 19:25-27.
[9]Psalms 23; 16; 17; 49.

CHAPTER TEN

God in the Wisdom Literature

✦

This type of literature is not peculiarly nor solely Hebraic. The Psalms and Prophecy come much nearer to deserving that distinction. Other nations produced and practiced the proverb as early as the ancient Egyptians and as late as pagan emperors of Rome. The Arab has it, and modern occidentals ape it in the form of epigrammatic phrases. It may be said that it was taken over or adapted, in its original form, by the Old Testament wise men from other known literatures; for example, the Egyptian. But whether indigenous to Hebrew soil, or transplanted from neighboring fields, its culture in Hebrew hands developed excellences and distinctive graces which it did not attain in other literatures.

It is a fact, moreover, that the proverb, as an art of expressing sound and seasoned experience, will be found in scattered occurrences throughout the Old Testament literature, early as well as late. Adam's nuptial solo, "Bone of my bone, flesh of my flesh. . . . And they two shall be one flesh," was a proverb of Paradise in rhythmic lines. The early recognition of the value of human life was crystallized against forgetfulness into proverb cadence:

> "Whoso sheddeth man's blood,
> By man shall his blood be shed."

Abraham, Moses, Samson, and Saul have proverbs to their credit, not forgetting to count in Naomi and Ruth. Isaiah has preserved for us the proverb of the primary school pedagogues:

> "Line upon line, line upon line,
> Precept upon precept, precept upon precept."

Jeremiah quotes the current proverb of the hereditarians of his day:

> "The fathers have eaten sour grapes,
> And the children's teeth are set on edge."

Larger fragments of proverbs than these well-known gems are found in the Psalms and Prophecy; as for instance, the One Hundred and Nineteenth Psalm, Isaiah's oracle concerning Edom, Amos' judgments of the nations; these among many others. The proverb was also a distinctive and impressive element in the teaching of Christ, who, above all others, taught as one having authority. Whatever may have been the original source of the proverb, it is a matter of common acceptance that in its Old Testament development it reached a beauty of expression and a form of spiritual clarity not surpassed to this day.

Apart from the occasional and fragmentary occurrences of the proverb throughout the Old Testament, there are three notable and distinctive books, which form the Hebrew Trilogy of Wisdom: Job, Proverbs, and Ecclesiastes. Their apocryphal imitations, Ecclesiasticus and the Wisdom of Solomon, have their marked excellence, but are not to be considered for literary or spirit-

ual beauty alongside the Canonical Trilogy. These three differ widely from each other. It is quite thinkable that there may have been many other Hebrew books of like nature, and only these three chosen for preservation as the finest specimens of each group. Job presents the drama of an unwavering faith, struggling, fighting, finally triumphant. We do not need to uncover the epilogue beforehand in order to discover the final issue. Faith will not fail. Proverbs is a book of confident and happy optimism. Ecclesiastes is the unburdening of a disillusioned soul, which has indulged in life's sensuous and surface goods widely, but not wisely nor well. It is the story of a sad and lonely twilight after a life that satiated, but did not satisfy. Each of these books is a masterpiece in its own field of experience.

A proverb is the crystallization of a long and illuminating experience into a compact parable. It is a gem packed with truth and agleam with light. But with the literary excellence of this form of literature we are not now concerned. Is God in it, and How? These are the questions which lie before us.

God is the central theme of these wisdom books, not casually mentioned, but always present as the foundation of all truth, and as the guarantee of mental and moral soundness. The Old Testament wisdom is always practical. Truth and virtue are never abstractions. Its call to clear and honest thinking is always in order to right and honest living. God stands at the sources of thought and reason; God is also goal of all thought. A mind (the Hebrew would say a heart) without God is

a mind in unreason, for it is a fool who says in his heart, "There is no God." Let us first of all look briefly into each of these three books, to see in each its own peculiar doctrine of God.

In Job the major problem which staggers human understanding is not human suffering, but the unimpeachable righteousness of God. Job's affliction was only raw material to be worked up into finer spiritual texture, only a means to an end, only the setting for an unexcelled drama, in which the leading characters are God and the soul. The doorway to moral freedom, through which this book leads out, is not, as is commonly supposed, how patiently affliction may be borne, but that larger door of hope: how much more through affliction may be learned of the Holy God and His righteous ways. Man's soul was chained by the fetters of a false, earthly philosophy. Its atmosphere was darkened with the mists of half-truth. This book cleared the mists, broke the fetters, and brought the soul out free, and into wisdom's clear light. Job never denied *his* God; he denied the little gods of his friends' narrow philosophy. True, he often could not see God, and in the dark his hand could not reach God; but he always knew that God was there. And so this remarkable book, as a planet around its sun, moves always around God, a greater and a better God than human fractional philosophy could envisage or contain. After the agony of this soul drama is concluded, God is not only greater, but also nearer and dearer, our God for all times and for all conditions, who gives us our joys, and just as truly shares and sanctifies our sorrows.

In the book of Job the gold of affliction is minted, under the heat and pressure of God's good will, into royal currency, on every piece of which is stamped the image of God.

The book of Proverbs moves in quite another field of thought and experience. The theistic element is not always in the foreground as it is in the book of Job. The argument is not about the ways of God, but about the safe and happy path of life for man. If the book of Job might be thought of as a struggle to justify the ways of God to man, on the other side Proverbs takes God in His being and wisdom for granted, and calls upon man to seek out and to walk in God's ways. There is a practical and cheering optimism through this book.

> "God is ever in the shadow,
> Keeping watch above His own."

The worry of this book is never over the seemingly tangled skein of Divine providence. Its mind is never torn with uncertainty over the riddles of the universe. Its concern is ever with the danger that young and simple minds will make common cause with fools in their folly, and so lose wisdom, whose value is above rubies. Wisdom is the all-satisfying possession, to be sought and pursued with unabated zeal. And this wisdom has its beginnings in the fear of God. The book well-nigh identifies Wisdom with God. At least, wisdom is the manifestation of His being, the expression of His thought. The universe is well ordered because God established it. There is no chaos in it, because He is in it.

God is on the side of right, therefore right must triumph in the end. Chaos is in the heart of fools, who turn away from God. If wisdom is incarnated as a noble woman, who utters her call to right living, so also is folly incarnated as the wicked woman, who beckons to ruin. Her folly is described as her having forsaken God:

> "Who forsaketh the guide of her youth,
> And forgetteth the covenant of her God."

Such a book is the young man's safe guide, and the wise counsellor of the man of affairs. It shows clearly the path of ruin, trodden by forgetters of God; it calls to the happy life in harmony with the will of the righteous God. God is the foundation underneath all the wholesome philosophy of life which fills this book. He is the major premise of the irrefutable argument. He enters the book with its first definition; and trust in Him fills with radiance the noble life of the heroic women[1] whose catalogue of virtues brings the book to its close.

Proverbs is a book of bold, strong contrasts. Over against its key words, *wisdom, righteousness, peace, happiness, life,* are continually set their baleful opposites, *folly, wickedness, chaos, death.* "Fool" is one of its much-used words, folly in thought truly, but only as a small segment of that larger evil, moral folly. A proverb is a parable in compact, epigrammatic form, that finest use of illustration, which never wearies the mind nor loses its thread of thought, but that quick and brilliant flash, when opposites meet, illuminating the whole field

[1]The Hebrew word translated "virtuous" is the same as that used of men "of valor," courageous men, heroic women. Proverbs 31:10.

of thought. This highest art of literary method is used to catch the eye and heart of youth. Proverbs is a manual of religious education, which merits more use and imitation. The instruction of father, mother, teacher, is to store up in growing minds the truths of God, as guards against folly and sorrow. The light of friendship with God falls upon the path of life to make it clear and safe for unwary feet. The clean wisdom of the book rests itself in God. His Spirit makes His abode in its heart.

In Ecclesiastes we find ourselves on ground quite different from that of Job and Proverbs. And yet this book may be taken as a sequel to both of them, in that it confesses the futility of those godless efforts at self-satisfaction against which both Job and Proverbs had uttered warnings. In them the atmosphere of thought was pervasively theistic. God was in all their thoughts. But Ecclesiastes, on its surface, seems to move away from God toward materialistic monism, toward a cruel fatalism. On the surface only, because underneath the pessimism there lie deep and restful havens of faith.

However, the book continues to be the problem of the Old Testament. First of all, it is a succession of moods, and the reader is likely to be caught by the mood which corresponds to his own disposition, and to interpret the book accordingly. Sometimes, as in the opening chapters, the author passes from doubt to skepticism, from ennui to pessimism, then as quickly to joy in the simple life, thus laying himself open to the conflicting charges of skepticism, stoicism, epicureanism, each of which is only a partial judgment. He does not intend to pro-

pound a definite philosophy. He raises questions, but does not answer them. He proposes riddles, but does not solve them. The riddles of the mysterious universe are brought into clear view, but are left in suspense. The book does not propose to answer the questions which it raises. That is the secret of its fine art, making it the most popular and satisfying book of its kind. This is its eloquent method of emphasizing the futility of a selfish, sensuous life. By this it negatives the possibility of satisfaction in earthly gains or indulgences, whether physical or mental. In this light it is handmaid, it is illustration in life, to the book of Proverbs, which had already discounted such folly. Ecclesiastes sweeps the soul-house clean of mere earthly dross in order to prepare it for the incoming of the only satisfier, who is God. The reader must reserve his judgment until he comes to the book's end, where he finds its high destination: "Fear God and keep His commandments, for this is man's all." But already, along the course of the argument, at the termination of succeeding cycles of thought, there are flashes of theistic confidence, as at the end of chapters two and six:

> "There is nothing better for a man, than that he should eat, drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God."

Like shafts that bring light into tunnel tubes, flashing and then passing, so do these rays of faith flash out in the book, to show that darkness will end in fulness of light.

Ecclesiastes is in the nature of a confession. A man of wealth and culture, widely traveled and of large capacities, has sounded all the depths and has traveled all the paths, of sensuous indulgence. Wealth, knowledge, pleasure, ambition, honor, power, have all had full trial. But the prodigal heart comes home from its far countries unsatisfied and hungry. He tells his experience as warning to others, especially to the young. He knows now there is bread, satisfying and to spare, in the Father's House. And so the book is one with Job and Proverbs in finding true wisdom in God. They begin with, and center around, God; Ecclesiastes leads on and up to God.

It has not been intended in the preceding paragraphs to analyze or to characterize in detail these Old Testament books of Wisdom. Only their theistic foundations were kept in view, and their evident design to present God to man in those higher faculties of man's being: reason, meditation, aspiration. Their practical theistic values are their chief worth, as is not always true of speculative philosophy. We may now, in concluding the argument, consider more specifically, though briefly, some details of their theistic nature and purpose.

First of all, there can be found in none of these books any doubt or question of the Divine origin of all existing things, inanimate and animate. God is the Author of the universe. It is His plan, conceived and executed in wisdom. The chain of their reasoning, about things which are seen, is not hung in thin air but anchored firmly to a sure and steadfast First Cause.

"The Lord by wisdom hath founded the earth;
By understanding hath he established the heavens."[2]

Therefore, for them reason and purpose and hope could hold fast. A philosophy without God would to them have been no wisdom at all, but folly in theory and wickedness in fact.

This is a theme often repeated in the Wisdom Books. It also is the Psalmist's theme of joyful adoration in every Creation hymn:

"O Lord, how manifold are Thy works!
In wisdom hast Thou made them all."[3]

And this leads our minds back to the book of Job, in which the conclusive argument for faith in God, whatever befall, is the assurance, as well as the wonder, of His creative power and purpose. Job is brought to humility before God, when he is made to contrast his own ignorance and frailty with the majesty and wisdom of God the Creator. Those chapters of that book, 38 and 39, have not been excelled either as literature or as expression of God's creative work. Says Jehovah:

"Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Who shut the sea with doors when it brake forth,
As if it had issued from the womb.

. . . . . .

And said, Hitherto shalt thou go, and no further;
And here shall thy proud waves be stayed?
Hast thou commanded the morning, since thy days;

[2]Proverbs 3:19.
[3]Psalm 104:24.

And caused the dayspring to know his place?
Where is the way where the light dwelleth?
Doubtless thou knowest it, because thou wast then born?
And the number of thy days is great?
Canst thou bind the sweet influences of the Pleiades,
Or loose the bands of Orion?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?"[4]

And so continues, with crushing sarcasm, this matchless contrast between the pitifully helpless Job and the majestic Creator, until the mortal creature bows in the dust before the Immortal Creator with the confession:

"I have heard of Thee by the hearing of the ear;
But now mine eye seeth Thee.
Therefore I abhor myself,
And repent in dust and ashes."[5]

This same confident conception of the whole creation as God's handiwork runs through all the book. He spreadeth out the heavens, and walketh upon the waves of the sea. He maketh the weight for the winds, and made a decree for its rain, and a path for the lightning of the thunder. All things were made by Him and all things are in His hand.

It is in the strange book of Ecclesiastes that we might expect to find nothing of such confident conviction of the Divine origin of the universe, but on the contrary a materialistic conception of life in its origin and nature. This, however, is not the case. In many utterances of Koheleth God appears as Author and Lord of all being. This appears at the very beginning of the book, where,

[4]Job 38.
[5]Job 42:5, 6.

after an introduction presenting the endless and monotonous round of existence, as it were a treadmill of life, Koheleth tells the story of his efforts to satisfy his soul with earth's goods. First, he tried wisdom, but found that in much wisdom there is also much grief. He then sought satisfaction in pleasure, yielding to every form of dissipation, only to fail and confess: "then I hated life." Finally he turned to work as surcease for his soul, but "all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night." Then comes the sudden transition to the simple life with trust in God:

> "Nothing is better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw that it was from the hand of God."[6]

Such flashes of light, these turnings to God, are frequent in the book. To him also God is the source of all things.

> "He hath made every thing beautiful in his time; also He hath set eternity in their heart, so that no man can find out the work which God maketh from the beginning to the end."[7]
>
> "I know that whatsoever God doeth, it shall be forever; and God doeth it, that men should fear before Him."[8]

It was no new thought, nor a sudden burst of pious appeal when the writer began his great conclusion with that word of Faith:

> "Remember therefore thy Creator."[9]

It was but the summary of, the final emphasis upon, that current of pious confidence which runs all through

[6]Ecclesiastes 2:24.
[7]Ecclesiastes 3:11.
[8]Ecclesiastes 3:14.
[9]Ecclesiastes 12:1.

the book. The author had deep reverence for God and a high ideal of worship in spirit and truth:

> "Keep thy foot when thou goest to the house of God, and be more ready to hear [God], than to offer the sacrifices of fools. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore let thy words be few . . . and fear thou God."[10]

It would be difficult to make a finer characterization of reverent and spiritual worship. Many a deep spiritual impression is dissipated in the idle gossip which follows a blessed service. Many a soul may have been lost in the idle chatter around a church door.

> "Keep thy foot [and thy chattering tongue], and be more ready to hear God."

But the painstaking critic would tell us that these moods of piety, these outbursts of faith in God, are later additions to the book by some later pious soul, to bring it into orthodox harmony with current theistic thought. This is, however, a misconception of the whole current and character of a reverent book, which has a guiding, warning, and saving purpose. God the Creator was a reality to old Koheleth, the central and all-needed reality.

In Proverbs the Wisdom of God is pictured as a conscious, designing, counseling, rejoicing, and beneficent Personality, always in fellowship with God, participating with Him in the capture of an empty or vagrant or formless universe[11] and its gradual, but wise and sure, rehabilitation:

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[10]Ecclesiastes 5:1, 2, 7.
[11]Genesis 1:2; Job 38:4-7.

"Jehovah possessed me in the beginning of His ways,
Before His works of old.
I was set up from everlasting, from the beginning,
Before the earth was.
When there were no depths, I was brought forth,
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet He had not made the earth, nor the fields,
Nor the sum of the dust of the world.
When He prepared the heavens, I was there:
When He set a circle upon the face of the deep,
When He made firm the skies above,
When the fountains of the deep became strong,
When He gave to the sea its bound,
That the waters should not transgress the commandment,
When He marked out the foundations of the earth;
Then I was by Him as a master workman;
And I was daily His delight,
Rejoicing always before Him,
Rejoicing in His habitable earth;
And my delight was with the sons of men."[12]

This thought-arresting picture, or parable, goes far beyond the Old Testament dogmatic and oft-repeated declaration that the universe is the creation of a Personal God. It awakened lines of thought which run to the end of Revelation. It is an answer to Agur's question: "What is His Son's name?"[13] It is the counterpart of Jehovah's caustic challenge to Job: "Where wast thou" at the foundation of earth? Job was not there, but the Eternal Personality, Wisdom, was there.[14] This parable of Proverbs, in its fineness of art, makes a shining

[12]Proverbs 8:22-31.
[13]Proverbs 30:4.
[14]Job 38:4.

summary of that conception of the ordered universe which runs throughout the Old Testament: that God created all things by His mighty Spirit, and by His Word, that wise and loving counsellor, who was ever at His side.

The men of the New Testament Revelation caught the vision of these words, and were always turning their thought back to them; but always with redemptive significance. John has given, for all time, the most concise and convincing appreciation of them:

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him."[15]

In this interpretation the Gospel was followed by the author of the Letter to the Hebrews and by Revelation.[16]

Instinctively the mind turns to Paul, best informed and most appreciative translator of Old Testament words into Gospel realities. He, too, was so thrilled by the Gospel wealth of this Creation parable of Proverbs, that he gave it literal retranslation into its evident original meaning in the Christ:

> "The Son of His love; in whom we have our redemption, the forgiveness of sins; who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things hold together."[17]

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[15]John 1:1-3.
[16]Hebrews 1:2; Revelation 22:13.
[17]Colossians 1:13-17.

Again, God's Providence is over all His universe. He holds every part of it in His Almighty Hand. His Eye sees and guides men and things. Said the Psalmist in his meditations: "I will counsel thee with mine eye upon thee."[18] "His eyes behold, His eyelids try the children of men."[19]

"The King's heart is in the hand of the Lord,
As the rivers of water, He turneth it whithersoever He will."[20]

Agur, the son of Jakeh, began his "oracle," his prophetic group of proverbs, with these unusual words:

"Who hath ascended up into heaven, or descended?
Who hath gathered the winds in His fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What is His name, *and what is His Son's name,*
If thou canst tell?"[21]

That is a peculiar expression: "What is His Son's name." Evidently it indicates the sovereignty and unshared wisdom of the Divine Counsels. No advisor was needed by Him, just as Isaiah expressed it:

"Who hath directed the Spirit of the Lord,
Or being His counsellor, hath taught Him?"[22]

In passing, we cannot fail to observe that this interesting text of the Proverbs had a noteworthy interpretation in the New Testament, both by Jesus and by Paul.[23] Both knew and used this passage, and their attention

[18]Psalm 32:8.
[19]Psalm 11:4.
[20]Proverbs 21:1.
[21]Proverbs 30:4.
[22]Isaiah 40:13.
[23]John 3:13; Ephesians 4:9.

must have been drawn by that very unusual association with the Omnipotent and All-Wise Providence of the phrase: "What is His Son's name?" Certainly their use of the passage in the arguments which have to do with the Son, most specifically in the discussion with Nicodemus, is a pertinent commentary, suggestive of Him "in Whom are hid all the treasures of wisdom and knowledge."[24]

This ever-present care of God is a theme which runs through the book of Job, unquestioned by either party to the debate. It is also acknowledged tacitly and openly in the book of Ecclesiastes, although the author confesses that he cannot comprehend it. But it is there, even if beyond his reach.

Another fundamental principle of the Wisdom theology is that all men live, physically and spiritually, by the will of God, and therefore life has purpose and destiny. God has pleasure in His creatures. He keeps them in His mind. He cannot forget them. The author of Ecclesiastes is troubled about many unsolved problems, but he never questions the will of God in his life. All good gifts are God's gift. It was with him as with James: "Every good gift and every perfect gift is from above."[25] Said Elihu truly:

> "There is a spirit in man,
> And the inspiration of the Almighty giveth him knowledge."[26]

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[24]Colossians 2:3.
[25]James 1:17.
[26]Job 32:8.

Job himself said:

"He knoweth the way that I take,
When He hath tried me, I shall come forth as gold."[27]

All life is ordered and disposed by God for His and our good purpose:

"What? Shall we receive good at the hand of God,
And shall we not receive evil?"
"The Lord gave, and the Lord hath taken away;
Blessed be the name of the Lord."[28]

The heart of man, which is the center of his being, is always in the hand of God:

"Hell and destruction are before the Lord;
How much more then the hearts of the children of men?"[29]

The invitation "Son, give Me thine heart"[30] is a call to place the faculties and destinies of our whole being into the hand of Him who first gave them to us.

There is a wisdom psalm, the One Hundred and Thirty-ninth, which contains a satisfying summary of this Divine presence and purpose in the life of man. The theme of this psalm is the all-comprehending knowledge which God has of our whole being: "O Lord, thou hast searched me and known me." This knowledge goes to the very depths and beginnings of the psalmist's being, which is known to God and ordered by Him while as yet he was in his mother's womb:

"My substance was not hid from Thee,
When I was made in secret,

[27] Job 23:10.
[28] Job 2:10; 1:21.
[29] Proverbs 15:11.
[30] Proverbs 23:26.

Curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect,
And in Thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them."[31]

And then he is born into a life of fellowship with God:

"When I awake, I am still with Thee."[32]

It may be that the psalmist had driven God away from the heart made for His own indwelling. But he cannot escape the God who designed and framed him, and so penitently opens his heart for the return of the Divine Architect:

"Search me, O God, and know my heart;
Try me, and know my thought.
See if there be any wicked way in me,
And lead me in the way everlasting."[33]

It is evident that such clear convictions of the Divine presence and purpose in life, gave to that life richer meaning and assured stability.

Another of the constant elements in the Wisdom philosophy is its fundamental acceptance of the Divine Righteousness. Such assurance makes for an optimistic view of life. God is right and just, therefore wrong cannot triumph nor even survive.

"Riches profit not in the day of wrath;
But righteousness delivereth from death.
The righteousness of the perfect shall direct his way;
But the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them;

[31] Psalm 139:15, 16.
[32] Psalm 139:18.
[33] Psalm 139:23, 24.

But the treacherous shall be taken in their own iniquity.
When a wicked man dieth, his expectation shall perish."
"When the whirlwind passeth, the wicked is no more;
But the righteous is an everlasting foundation."[34]

Wisdom speaking for herself says: "All the words of my mouth are in righteousness." "I lead in the way of righteousness." Job's confidence in God's righteousness made him proof against the suspicions and slanders of his false friends. "Hold your peace, and let me speak, and let come on me what will," he said sharply to them:

"I will maintain my ways before *Him*.
He also shall be my salvation.
Behold now I have set in order my case;
I know that I shall be justified."[35]

This happy confidence ran through all the affairs of life, great and small, and through all of its relations, far and near. It entered into the details of conduct and duty. In harmony with the Divine nature, standard, and requirement a man must be true and faithful in himself and to all mankind. It was the highest ethic, it gave a wholesome moral creed.

"A false balance is an abomination unto Jehovah;
But a just weight is His delight."
"The wicked earneth deceitful wages;
But he that soweth righteousness hath a sure reward."
"He that withholdeth grain, the people shall curse him;
But blessings shall be upon the head of him that selleth it."
"Behold, the righteous shall be recompensed in the earth;
How much more the wicked and the sinner!"[36]

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[34]Proverbs 11:4-7; 10:25.
[35]Job 13:12-18.
[36]Proverbs 11:1, 18, 26,31.

But this confidence in the Divine Rightness involved, and led up to, a very important reality in man's destiny. There must be a final Day of Accounts in which all human affairs will be balanced. If there be a Divine standard of thought and conduct, eventually all men and deeds must be measured by it. The book of Proverbs arraigns failure to face our moral obligations, on the plea of ignorance, with these words:

"If thou sayest, Behold we knew it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his works?"[37]
"For God shall bring every work into judgment, with every secret thing, whether it be good or evil."[38]

Wisdom Literature did not take a somber and terrifying view of that far-off Divine event toward which all destiny and all moral life must move, for:

"The light of the righteous rejoiceth,
But the lamp of the wicked shall be put out."
"The way of the wicked is as darkness,
They know not at what they stumble.
But the path of the just is as the shining light,
That shineth more and more unto the perfect day."[39]
"In the way of righteousness is life;
And in the pathway thereof there is no death."[40]

Righteous living is a consequence of an abiding attitude of faith in the Righteous God. Partnership in righteousness with Him here carries the contractual im-

[37]Proverbs 24:12.
[38]Ecclesiastes 12:14.
[39]Proverbs 13:9; 4:19, 18.
[40]Proverbs 12:28.

plication of a higher fellowship, when the "here" changes into the "hereafter." Truly the thesis of wisdom has been abundantly maintained throughout its Old Testament books, which is:

> "The fear of the Lord is the beginning of wisdom,
> And the knowledge of the Holy is understanding."[41]

Or as Job phrases this fundamental element of all intelligent being:

> "The fear of the Lord, that is wisdom,
> And to depart from evil, that is understanding."[42]

And this is a moral philosophy with God at its heart, a philosophy of a conscience Divinely implanted and enlightened. There can be only one other philosophy which is higher, and this is that philosophy of life which comes with a quickened and undying love, whose norm is this:

> "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."[43]

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[41]Proverbs 9:10.
[42]Job 28:28.
[43]Colossians 3:17.

CHAPTER ELEVEN

The Prophetic Consciousness of God

✦

How did the Prophet arrive at his conclusions, conclusions which included forecast of coming events, as well as fine ethical conceptions and distinctions? The customary answer to this question has been phrased as "the Prophetic Consciousness." Was this Prophetic Consciousness a shrewd balancing and evaluation of current events and tendencies; or a sensitive and telepathic touch with the tide of local and world affairs; or a communion of the prophet's mind with the Divine Mind, through which the prophet became informed of the will and purpose of God?

The testimony of the Prophets themselves is distinctly and consistently in favor of the last of these options, although they did not ignore contributory helps which might be local, personal, and even physical.

The Prophet was a man among men, as his achievements indicate, and as the regard of his contemporaries also testifies. He was of alert and vigorous mind, enthusiastic about the business he had in hand, and more than a match for the minds of his time. Doubtless the opposers of the prophets wrote many of their false messages in their very best style. Such books have perished long since, but the true prophets live in their great literary and spiritual messages, as also in the spiritual development of those to whom they preached.

Such a man was Isaiah of Jerusalem, a literary genius and an artistic soul. He was widely traveled and well informed. His information reached accurately into many branches of learning and many spheres of life. His political sense was of no mean order, although it was not a cardinal element in his life and service. He wrestled with the deepest problems of national and individual life. Two elements are always evident in his conclusions: he saw clearly through problems to their real solution, and he presented his conclusions in such clear and pictorial way that he furnished epigrams and parables for all succeeding ages. The intellectual genius of Isaiah set in motion processes of thinking which continue to the present time. But to Isaiah himself this was not the meaning and content of prophetic consciousness.

Jeremiah was another wide-awake and vigorous mentality. A characteristic expression of his book is "rising up early," rising up early and "speaking" or "teaching" or "sending" or "protesting." His awareness and alertness were always evident. Indeed, of all the prophets from Moses to Malachi it was characteristic that "they rose up early in the morning." But granting all of this—their moral telepathy, their mental alertness, their rich gifts of personality, their varied equipment—the sum total of their consciousness required a large plus mark in addition to all of these.

The Prophets used their varied gifts to capacity. Some of them were orators of great power. They were diligent and talented students of nature. The literary excellence of their books, almost as truly as their high

moral content, assured them enduring fame. They used the finest poetic form and expression to give their messages immediate acceptance and enduring value. They watched the movements of the nations and the currents of world thinking, in order to warn and guide their own people. Their souls had unusual sensitivity to the moral delinquency round about them, as well as to the nature and certainty of the retributive judgments which must result. But taking all of these, and many other virtues and talents into consideration, there still remains something else not yet appraised, which makes the uniqueness and the power and the enduring value of Old Testament Prophecy. This necessary and constant element in all the prophets, if we are to understand them for what they claim to be, is their direct and conscious relation to God. The prophetic experience and passion was theocentric. This is just what they say of themselves and of their message. Should one ask the prophet, "Why do you prophesy?" his reply would be, "Because I have seen and heard God." That is a queer freak of modern mentality, which ascribes to the prophets high honor as master minds and supreme eminence as moral teachers, and yet denies to them what they themselves claimed to be and know.

The most characteristic phenomenon of the Hebrew and his religion is the Prophet. He is found in every age and in every part of that remarkable religious development of which the Old Testament has kept record. Already the patriarchs were prophets, and even in that final hush of prophetic voices which attended the ex-

cess of formality of the latter days, there were many would-be prophets, who, however, did no more than to fetter the prophetic soul with the bonds of apocalyptic symbol. The New Testament recognized this continuous and prevailing presence of the prophetic mind and voice throughout the Old Testament development, alike in law or history or sermon: "God, who in sundry ways and divers manners spake unto our fathers in the prophets, hath in the latter days spoken unto us in His Son."[1]

Modern Old Testament science, so-called, is inclined to ascribe the rise and progress of the Hebrews' high conception of God and the world and life to the prophets, who preceded the Law, and persuaded Israel to break away from the environing and debasing paganism. At least, this inclination of modern rationalism away from a traditional Moses toward a pioneering prophecy may be taken as unbiased praise of the important contribution of the prophets to the spiritual and monotheistic faith of Israel. Fortunately, we are not dependent on the modernist for our high valuation of the Old Testament prophetic mind and message. Long ago the New Testament set this high value on the prophet. Our Lord was accustomed to set the compass of authority by "Moses and the Prophets."[2] And Paul made his appeal to the same supreme court: "saying nothing but what the prophets and Moses did say."[3] Peter was of like mind in his attitude toward the part of the prophets

[1]Hebrews 1:1-2.
[2]Luke 16:29, 31; 24:24-26.
[3]Acts 26:22.

in the plan of Divine redemption; "concerning which salvation the prophets sought and searched diligently, who prophesied of the grace which should come unto you."[4]

What, and of what manner, were these remarkable men, who led their people nearer to God, and proclaimed beforehand the Divine Plan for the ages? How came the vision to them, and whence their authority? What was the prophetic consciousness? These questions find their answer in the thesis of this book: "Immanuel." God was in their heart.

First of all, they claimed no individual authority, nor ever thought of being considered originators, which so many of their modern elaborators now credit to their account. They acknowledged an ancient and revealed religion to which they were obligated, and for which they were advocates. The whole content of this revelation they did not attempt to draw into their messages, for they could assume the general knowledge of it on the part of those who heard them. Rather, like the modern preacher, they appealed to the essential spiritual elements, which would bring weight to their message. It is evident, and of emphatic importance, that no prophet ever claimed to be innovator, or pioneer, but always appealed to an external and long-existent authority.

As in all succeeding ages of revealed religion, so also in the Old Testament age there existed side by side, for the good of God's children, the two essential elements

[4] I Peter 1:10.

in religion; first, the external ceremonial, which is necessary to expression and to visualization, but also those inner spiritual realities of which all ritual ceremony and moral code should be expressive. There must be the outer form or vehicle for the inner spiritual content, moral manifestation of spiritual dynamic. But there need be no war between these two. Each, in time of need or of undue emphasis, must curb or balance or supplement the other, as it is to this day. The most elemental religion requires the two, the highest attainment of faith is nourished on both. And in this righteous balance we see the all-roundness of the Old Testament revelation: a Law for expression, a Prophet to incite. To set aside this universal experience, as it appears in the Old Testament, to disturb its harmonies, its fine balance, is the way of extremists or of those who have theories to build. The prophets knew, and knew that the people knew, "the Law of Jehovah." Setting of prophet and lawgiver at enmity not only requires readjustment of the entire traditional record, but misrepresents likewise the Old Testament spirit and practice. Doubtless those ancient prophets, like the Greatest Prophet, "fulfilled all righteousness" of ceremonial obligation, while at the same time they demanded obedience to the highest spiritual and moral content of the formal law.

It cannot be forgotten that the Old Testament throughout recognizes this principle by ascribing the origin of both Law and Prophetism for their nation to a single man. Moses "gave the Law" to Israel, but he also was

the first, and founder, of the "line of prophets."[5] It would be more in harmony with the Old Testament method of thinking to say that the Law itself came by prophecy in its teaching function, for he taught Israel "all the commandments and the statutes and the judgments."[6] His divine obituary contains this estimate: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."[7] It is clear, therefore, that Law and Prophecy, in the Old Testament record of Israel's past, were in unison, and of ancient origin. The Latter Prophets were never innovators, who instituted a moral order, but were followers and enforcers, who were loyal to their great pioneer, Moses.

Not once, but again and again, in the Scriptures, Moses is acclaimed as the greatest of the prophets.[8] After Moses, Old Testament prophecy lost the spiritual directness of Moses' perception and method, and only developed again through more sensuous forms and methods to higher spiritual appeal. But in no period of the later growth were the clear vision, the moral strength, the sane and calm teaching of Moses ever excelled. The fundamental element in Moses' prophetic service is that he taught Israel, with clear perception and moral force, the eternal verities, which like everlasting arms were ever under Israel. He was God-conscious—that is the very least which the Bible words can mean. He was a

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[5]Deuteronomy 18:15ff.
[6]Deuteronomy 5:31.
[7]Deuteronomy 34:10.
[8]Exodus 3:4; 24:2; 33:11; Deuteronomy 5:31; 18:15ff.; 34:10; Joshua 1:5; Isaiah 63:11, 12; Acts 7:38; etc.

finite personality face to face consciously, and by grace, with the Infinite Personality.

The words of Dr. A. B. Davidson[9] are illuminations of this truth:

> "Prophecy stood on the foundation of the law, and was not a separate and independent means of grace in itself. . . . They [prophets] were called like Moses, as he to found, so they to maintain what he had founded. . . . Consequently the history and development of Israel was started by a prophet; and the prophets conducted it all along its course, and led to its issue. The literary or canonical prophets were conscious of this. They did not create the ideal of the Israel of God, which they seek to see realized; they received it from the past."

In the second place, the prophets habitually date the ground of their authority back to their fathers and to their fathers' God. Not that they did not receive visions of new things for new circumstances; but the new was never a denial or abrogation of the primal and decisive revelation given to the fathers. From the beginning Israel was brought into immediate and everlasting relation to a Divine Person. That experience was fundamental. Beyond it the prophets did not go. But within its wide circumference they wrought to bring Israel to a higher spiritual conception of God, and into closer fellowship with Him. The prophets held to the ancient revelation, the people had fallen away from it. "My people are bent on backsliding from me," said Hosea.[10]

The rise of Israel was not due to any political or social revolution, nor to any intellectual, industrial, or scientific excellence, but to a great spiritual event: the

[9] *Old Testament Prophecy*, pages 5, 9, 18.
[10] Hosea 11:7.

gracious manifestation of the Divine Being in their life. The further development and the permanence of the nation were dependent on the same fundamental element. Fidelity to Jehovah meant life and health for Israel. Disloyalty to Jehovah meant national ruin, and eventually to be turned into Sheol with all the nations that forget God. This is the burden of the prophetic message. At Sinai Israel met Jehovah. They heard His voice, they beheld His glory manifested for their sake. There a covenant was formed between the two parties. This relationship was often pictured by the prophets as a marriage, each for the other in a special way, Jehovah ever Israel's God, and Israel ever Jehovah's chosen people. This covenant was the ground of final appeal to forgetting Israel by every prophet. And therefore Prophecy was always conscious of an ancient, personal, and vital relationship to Jehovah, who chose, saved, and made Israel. Their consciousness of their mission and of truth was God-consciousness, religious or spiritual before ethical. The ethical was not foremost, not the beginning of conscious understanding and obligation, but it was the inevitable implication of a spiritual and covenant relation. "You only have I known of all the families of the earth; therefore, will I visit upon you all your iniquities."[11]

The prophets did not rise to their high ethical pronouncements through a process of moral evolution. Always first with them was the spiritual realization, then

[11]Amos 3:2.

the moral obligation. Prophecy was not primarily an issue from subjective fervor. It claimed authority in personal relation to Jehovah, expressed in an original covenant agreement. The prophets were distinctly traditional, in the best sense. They held orders to defend, and appeal for, the Covenant, which predicated the personal revelation of Personal Deity in a personal relationship to Israel. Priest and prophet were alike in their appeal for a spiritual and moral Israel: "Ye shall be holy, for I am holy."[12] Therefore of necessity, the prophetic warning or condemnation related itself to the clear knowledge of God in personal revelation. Not only must Amos say: "You only have I known of all the families of the earth; therefore, will I visit upon you all your iniquities"; but also the converse: "and because I will do this unto thee, prepare to meet thy God, O Israel."[13]

The prophet, therefore, was driven to his task, often distasteful, even dangerous, by the consciousness of a moral imperative involved in an ancient covenant relation attended by, and compacted in, a Revelation and a Law.

As we must expect in the nature of the prophets and their mission, their conception of God was highly spiritual. It stands out in strong contrast with the materialistic representations of Egyptian or Greek, or any other contemporary cult. But more than this, it transcends the religious conceptions and practice of our own day.

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[12]Leviticus 11:44.
[13]Amos 3:2; 4:12.

The spiritual pre-eminence and aloneness of Jehovah is a favorite theme of Isaiah. His characteristic name for Deity, *Kadhosh,* is suggestive in itself of this advanced spiritual conception. One of the finest gems of his literary style, the fortieth chapter, is a piece of literary expression unsurpassed in the Old Testament, or elsewhere in literature, as it also is a peerless expression of fine spiritual vision:

> "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains with steelyard, and the hills in an apothecary's balance? Who hath directed the Spirit of Jehovah, or being His counselor hath taught Him in the path of justice, and taught Him knowledge, and showed to Him the way of understanding? . . . To whom then will ye liken God, or what likeness will ye compare unto Him? The image! a workman hath cast it, and the goldsmith overlayeth it with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a skilful workman to set up a graven image, that shall not be moved! Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? HE sitteth upon the circuit of the earth, and the inhabitants thereof are grasshoppers; HE stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . To whom then will ye liken me, that I should really be like? saith THE KADHOSH. . . . Hast thou not known? hast thou not heard? The Everlasting God is Jehovah, the Creator of the ends of the earth."[14]

Under this overpowering consciousness of the presence in Israel of this Eternal and Almighty Spirit, the

[14]Isaiah 40:12-28, in part.

prophets could not but regard Israel's lapse into polytheism and its concomitant idolatry as the utterly malignant transgression. It was the fatal Covenant breach, which cut Israel off and left them to join the column of the Gentiles marching into hell. Or, what was almost as dreadful, it forced the necessity for Israel's being ground under the heel of idolatrous Gentiles, and being burned in the furnace of their hatred, to heal Israel's soul—homeopathy's most heroic recourse. For in the mind of the prophets a low conception of God predicated a carnal life. In irony Amos said: "Come to Bethel, and transgress; to Gilgal, and multiply transgression."[15] Profusion and ostentation of sensual ceremonies at illegal shrines did but multiply transgressions against Jehovah. Already the Old Testament prophets, by contact with the Eternal Spirit, had arrived at the New Testament principle, the Messiah's Law of Life: "It is the spirit which giveth life; the flesh profiteth nothing";[16] "for the letter killeth, but the spirit giveth life."[17] The prophets' high and clear spiritual understanding quickly brought them into conflict with the pagan policies of the nation's rulers, and the profitable formalism of official priests, and the lust and greed of the sensual crowd. They already knew, as that Latter Prophet Paul was to learn, that "they are not all the Israel [of God] which are of Israel";[18] for "he is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly;

[15]Amos 4:4; Hosea 4:15.
[16]John 6:63.
[17]II Corinthians 3:6.
[18]Romans 9:6.

and circumcision is that of the heart, in the spirit, not in the letter."[19] Jesus, the Messiah, was the greatest of that noble line of spiritual seers who had seen the Eternal Spiritual Being and held communion with Him. His words at the Sychar Well are repetition and confirmation of the messages delivered by his forerunners and heralds: "True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship in spirit and truth."[20]

The conscious and intelligent will of the Eternal Spirit was the supreme law of the prophets. Their imperative was not an aesthetic appreciation of truth, nor ethical standards generally current, nor even a Law with commandments, except as that Law had been given authority and authentication in a historic expression of the word and will of God. "Thus saith the Lord" was always their warrant and challenge. Like all preachers and pleaders, they used many avenues of approach to those whom they would convert; they appealed to self-interest, fear of punishment, loyalty, affection, and many other interests. But the final ground of authoritative appeal was this: "My word is the will of God, which He has revealed to me and laid upon me." It was a fire in the bones, a sword piercing his soul, a burden upon his spirit, because he was conscious of the will of God, and yet he must face the sin and rebellion of his people. We are accustomed to speak of the prophets as

[19]Romans 2:28, 29.
[20]John 4:23-24.

"called" to their mission. It might be in accord with their recorded experiences to say that they were "driven." It is customary in our day to reckon the prophets as moral leaders in a rather gross social order, as reformers of an apostate and degenerating nation. It is sometimes said that their writings might be gathered into an ideal textbook of ethical values and moral standards. And it is true that they wrought righteousness in Israel.

But such an estimate falls far below the facts and force of their ministry. They were messengers from a Supreme Being. Their human words were stamped and authenticated as Divinely given. That the prophets knew Him, whose message they were commanded to deliver, cannot be doubted. Sincerity, conviction, authority, ring in all their words. Their certainty that they had stood face to face with the Eternal God, a Personality to be known and obeyed, is just as evident as the moral and spiritual value of the message they bore from Him to His people. The experience of Amos is representative of the prophetic consciousness of the Personal Jehovah: "I was no prophet, neither was I a prophet's son, but . . . Jehovah took me from following the flock, and Jehovah said unto me: Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord."[21] He also phrased in final and most expressive words the origin and the obligation of prophecy: "The Lord Jehovah hath spoken; who can but prophesy?"[22]

Similar to this was the experience of an apostolic prophet. Saul of Tarsus was converted by a revelation

[21]Amos 7:14-16.
[22]Amos 3:8.

of the person and will of the Lord of Glory.[23] This vision of the Lord was the warrant and imperative for an untiring and abounding ministry. "God called me to reveal His Son in me";[24] therefore, he also must say: "Woe is unto me, if I preach not the gospel."[25] As the Old Testament prophet was called and inspired for a mission to his own Israel, so was Paul converted and commissioned, by the personal word of the Redeemer God, to evangelize the nations. Always the determining element in the prophet's ministry was his clear consciousness that upon him had come the hand and the word of the Personal Deity. That gave clearness and directness to his message, and the courage of assurance in hardship. Therein lay his power.

The will of God was always right. This revealed will sometimes ran against the grain of the prophets' own opinion or prejudice, as when Abraham begged that Sodom be spared. Moses also made repeated efforts to sidestep the will of Jehovah for Israel's escape from Egypt. And Jonah moved, not on Nineveh, but away from it, under the conviction that to save Nineveh was to make certain the doom of Israel. Only a vision of Glorious Divine Presence could overcome Isaiah's aversion to bearing a message of destroying judgment to Israel. In their dilemma between the more tolerating desires of their own hearts and the apparently hard will of God, the prophets finally yielded to His will as righteous. In the problem of Israel's unrighteousness

[23]Acts 9.
[24]Galatians 1:15-16.
[25]I Corinthians 9:16.

and necessary punishment, the prophets saw that God's way was right. They even came to give God the name "The Lord our Righteousness."[26] They were more willing to obey His will blindly, than to follow with open eyes the shrewd devices of men. This fixed conviction lifted them above the temporary values of chance or expediency. They were in communion and in harmony with the Changeless. Their consciousness of a Divine Person, their conviction of eternal righteousness, gave to their message its timeless and incorruptible worth. The prophet was indeed a "man of God."

Two further elements in the prophets' unsurpassed conception of Deity remain for brief reference. The first of these is their insistence on the personality of God, a Being inconceivably wise and mighty and good and glorious, and yet individual and knowable. In reality, this is a point of insistence throughout the Old Testament. Insistence upon this conviction (which arose out of personal experience with God) must be, in finite reasoning, at the risk of qualifying His unity and of lowering His spirituality. But they confidently took the risk. In their preaching and teaching God was represented as related to His people under almost every relationship of life. With Abraham and Moses He was Friend; with David He was Shepherd, Guide, and Host; with Isaiah He was Father; with Hosea, Jeremiah, and Ezekiel He was Husband.

We need not think that their insistence upon the reality of Divine Personality, and the expression of this

[26]Jeremiah 23:6; 33:16.

insistence in material symbols and sensuous imagery, were evidence of low and gross thinking on their part. Alongside their practical speech, which of necessity with all language must take form and utterance from physical shapes and figures, are the finest and clearest expressions of the underlying spiritual realities. All language is basically of physical origin and form. In the mouth of a materialist it will still be "of the earth earthy." In the heart of an idealist it may be spiritually translucent and radiant of heavenly meaning. We are not to suppose that when a prophet said, "the Lord spake unto me," he actually heard a physical voice. As He has always done, and does today, God thundered in their consciences and whispered in their affections. Did they see God? Yes, for their hearts were His temples and were filled with His Glory. And just here, the visions of the prophets, such as Isaiah's, Ezekiel's, and Zechariah's, were on that borderline where finite and infinite begin to blend. None can ever measure or comprehend those apocalyptic visions, in which natural laws feel their leashes loosed by spiritual hands, temples expand beyond all measurement, and light pales before Exceeding Light. But in all these things the prophets saw and heard God. Therefore, they were prophets.

The other element in the prophetic consciousness of God is their assurance of Israel's destiny, a destiny which is to be in God and through God and for God. In this chiefly lay their Messianic significance and value. Was an age apostate and corrupt and all awry? With "the Day of the Lord" would come purification and restored

balance. A people thrown out of covenant salvation by unrighteousness would be restored by a Righteous One making the many righteous. When national disasters were threatening or overwhelming, God would make bare His Mighty Arm, and appear among His people: He would become IMMANUEL. Israel's future was always, certainly, and gloriously, in the revealed and realized Presence of God. In the mind of the prophets, Israel's existence began with God; in the assurance of the prophets, Israel's destiny would be complete in the presence of God. Among all the nations there has been no higher nor farther-reaching consciousness of God.

CHAPTER TWELVE

Paul's Theology

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The Old Testament books, as we now have them, were not brought together until long after the authors had produced them. It is evident that no appraisement of the whole course and record of Revelation could have been made by any one of them. We shall have to look to later writers for such systematic exposition and philosophical co-ordination. Rabbinical learning proposed to do this. But the resulting literature ran over so wide a field and occupied itself with so many minor points, it would be an endless task, and not overprofitable, to occupy ourselves with these minute details, these countless flying ends of Old Testament threads of truth and law and conduct.

The New Testament also claims to be an interpretation, much rather a fulfillment, of the Old Testament teachings and aspirations. Its central personality bears the name and claims the mission of the Old Testament's expected Messiah. Of the Messiah's apostles and interpreters the greatest was Paul. Nearly half of the New Testament books are correctly ascribed to him, and several others were influenced by him. Paul's interpretation and proclamation of Christ have influenced the Christian Church far more than all other apostles combined. The great theologies of the Christian Church have been and are Pauline. His Gospel, "my Gospel" he calls it, has

been accepted from the beginning as the true presentation of the Christ to the Gentiles and the most satisfactory interpretation of his Old Testament Scriptures.

But Paul has been under fire both in his own day and, in like manner, in our times, when he has fallen between the hatred of the Jew on the one hand and the criticism of the Christian rationalist on the other. By the Jew he has been charged with betrayal of Judaism, and with corrupting the social and ethical message of a merely human Jesus. This attack is often made with considerable sharpness and bitterness, as was done by Rabbi Kohler in his *Jewish Theology*.

The modern rationalist's quarrel with Paul is on the latter count: that he changed the Jewish Jesus of the Gospels into a Divine Being, and so corrupted the Jewish monotheistic faith. At the outset, in considering this charge, one must see that it is necessary to get behind our Gospels, as we now have them, in order to find foundation for such a charge. These Gospels are now quite in harmony with Paul's doctrine. Indeed, he is justly accredited with having influenced the writing of one of them, the Gospel according to Luke. There must have been, they tell us, original documents, or traditions, of which the canonical Gospels are enlargements, possibly perversions, certainly idealizations. So then it becomes necessary to include Matthew, Mark, and John, as well as Paul's friend Luke, in the number of those who imposed a fictional Divine Christ upon the traditions of a remarkably Jewish Jesus. Thereupon we have assumed quite a large critical order. Common sense

would suggest that between the extremes of Jewish resentment on this hand and skeptical rationalism on that, Paul may after all be settled on some middle ground of truth. Neither Reform Judaism nor modern rationalism has given a satisfying answer to the question: Did Paul pervert the facts of history and create from a perfervid, possibly a diseased, imagination a fictional person other than the Jesus of Galilee; or was Paul the competent and accurate interpreter of the Christ of the Gospels as the Messiah of the Old Testament?

Now the importance of the results at issue in this question has caused Paul to be much spoken against by the ancient Sanhedrin and by the modern Jewish school. He has been put under long-distance diagnosis and found to be an epileptic; or his unhealthy body induced distorted habits of imagination, and these produced exaggerations and perversions; or he was a traitor to his people and the inventor, for selfish purposes, of a new religion to be promoted among the Gentiles. If Paul was unhistorical and dishonest, there remains hope for the rationalist and the Jew. But if Paul is to be taken on his record as honest and true, then modern rationalism of every form, whether of Jew or Gentile, is in absolute error.

We know little of the life of Paul apart from the record of his faith and work preserved in the New Testament. Nearly half of his life had passed before he came into relation to Christ and the Church. If there were Jewish records of his life before conversion, they have not been preserved. We must get our facts and make our esti-

mates for the most part on the more or less direct references in the New Testament records. In these the history of Paul is not found, only the story of his work and the preservation in part of his correspondence. From these and from sub-apostolic records we learn of the marvelous range of his activities, the vigor of his personality, the enthusiasm which fired his soul and with which he fired the soul of multitudes. The rapid spread of Christianity from a handful of Jews to hundreds of thousands of loyal and heroic believers, within two generations and against relentless persecution, is evidence of Paul's worth not to be refuted.

But our concern now is not with this great Christian's history, but with his doctrines. Must we, from the brief journal of his missionary journeys, and from his writings, judge him to be traitor to the faith of his fathers and perverter of truth, or shall we find his own beliefs and his proclamation of them to be faithful to the Gospel traditions, and a true exposition of the Old Testament Scriptures? It is with this latter question that our inquiry is concerned. Paul interpreted the Old Testament in terms of Jesus Christ, the Jesus of the Gospels, as we know them. Was he right in this? It is our contention that his interpretation of the Old Testament is that which alone is accurate and adequate. In this brave and comprehensive interpretation he followed closely the lead of his Master, the Christ.

All of the New Testament is a necessary sequel to the Old. As a strong searchlight it reveals in clear outline all the contour of the Old Testament, its glades of beauty,

its vales of distress, its heights of faith. Symbols and persons and events come into clear view as revelatory, redemptive, providential, when New Testament light falls upon Old Testament areas. Matthew is a study in fulfilled prophecy; Mark completes the tragic story of Isaiah 53; Hebrews is an exposition of the ceremonial law; Revelation gathers together Old Testament names, ceremonials, symbols, numbers, and persons into a final proclamation of fulfillment of all of these in the Crucified and Victorious Lord Messiah.

Among all of these interpreters, however, Paul's is the mastermind. He gave to the nations the Gospel Story in terms to be understood and to be lived by. And he confirmed this Gospel by Old Testament teaching. Paul's references to his early life and training indicate that he was taught and equipped for the rabbinate, and that he was fulfilling his calling as Rabbi in Jerusalem, possibly as minister of the Cilician Synagogue of that city, when he was brought to face the Risen Christ. His Pharisaic training had made him learned in the Law, well-informed in all the traditions of his people, and zealous for orthodox interpretation. It is easy for imagination to see in this young Saul of Tarsus and Jerusalem a man unique among the ministers in Jerusalem: an aristocrat of the tribe of beloved Benjamin; more than a Jew, a Hebrew of the Hebrews, and so holding fast to the hopes and traditions of Israel far beyond the later time, when Ezra and Nehemiah formed the Jewish sect; an honor graduate of Jerusalem's most famous school; a life kept clean and wholesome by the

moral guards and guides of the most puritanical of codes; an intellect girded with strength by herculean memory tasks, and made quick and reliant by sharp controversies;[1] an idealist of the Old Testament type, whose soul was set on the spiritual and social supremacy of Israel over all the nations;[2] and yet a citizen of the world empire.[3]

In Paul we find meeting those antipodal opposites which in the Old Testament are so often in evidence. Both Old Testament language and thought are much given to the equation of antitheses. The same word may be used for an acquaintance, and just as well for a foreign stranger; and yet another word may indicate both blessing and cursing. The unrighteous is made righteous; and weakness and strength are often near together. As an orthodox rabbi Paul held fast the Messianic expectation, in which Israel would have victory and vindication over the Gentiles. For him it meant the subjugation, even the destruction, of the Gentiles. When turned completely around by his conversion to Christ, he kept on holding to the Messianic hope, but now to him it meant, not destruction, but salvation for the nations. This apparent contradiction in Paul was in reality a necessary part of his preparation for a world mission, and became a principal element of his power. If to the Jewish Jew he seemed a traitor and revolutionist, to the Gentile it was at once evident that he was the only interpreter and reconciler.[4]

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[1]Philippians 3:5, 6.
[2]Acts 26:5, 6.
[3]Acts 25:11, 12.
[4]Harnack, *Das Wesen Christenthums.*

In considering Paul's service as a systematizer and preacher of Old Testament Truth, it behooves us first to remember that he continued to be a good and loyal Jew. On his missionary journeys he always brought the Gospel first to the Jews: "To the Jew first, but also to the Greek,"[5] was his fixed program. He continued to observe the Jewish ceremonial law, setting much store by the great feasts. His inclinations were toward the lost sheep of the House of Israel and his first ministry in Damascus and Jerusalem was given to them. His mission to the Gentiles was the calling of God, but for him a personal sacrifice. He could have wished himself accursed from Christ, for his kinsmen according to the flesh.[6] He had a yearning for Israel, but a commission to the Gentiles. To the end of his life Paul continued to be a good Jew, obedient to all righteousness and loyal to the law, as he testified both before Felix and Festus: "So serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets."[7] Jews of all ages and modern rationalists have been pleased, for their own reasons, not to take Paul at his own word. But in all conscience, as the records show, he was confident of his integrity and sound judgment in accepting and giving the Old Testament as illuminated by the Christ of New Testament Revelation. Paul's understanding of the Old Testament, along with his conscientious and effective preaching of it, must be reckoned with, if we are to arrive at an ade-

[5]Romans 1:16.
[6]Romans 9:3.
[7]Acts 24:14; 26:22.

quate explanation and relation of the two books. It will not suffice to aim jibe or slur at him. His work was loving and sacrificial, and by his intelligence and power it soon took on world significance. Mind and heart, he was bondslave to the Christ of Law and Prophets and Apostles. And this he was and did as a good Jew. In testimony whereof his works do follow him.

Paul used the Old Testament constantly in his preaching and writing. In his earlier sermons, like the apostles and Stephen, he always approached the message about Jesus the Christ through a rapid review of the Old Testament, followed until he came to the turning point toward Christ, which in his sermon at Antioch in Asia Minor was David and his promised seed, which was the Saviour, Jesus.[8] In his later sermons he always reasoned out of the Old Testament Scriptures that Jesus is the promised Messiah.[9] In his defence before courts he always pleaded that his Gospel message was guaranteed by a proper spiritual knowledge of the Hebrew Law and Prophets, and that to this clear understanding he had been awakened by a heavenly vision.

In his epistles he was habitually quoting the Old Testament. Romans, in the first chapter, quotes an Old Testament rule of life as the theme, or keyword, of the letter: "It is written, the just shall live by faith."[10] Each succeeding chapter makes its draft upon Old Testament phrase or psalm or oracle or character or incident. In this Epistle Paul showed especial fondness for the Psalms

[8]Acts 13:23.
[9]Acts 17:2, 3.
[10]Romans 1:17; Habakkuk 2:4.

and Isaiah. But many other Old Testament writers also were quoted or referred to, among these being Genesis, Exodus, Leviticus, Deuteronomy, Kings, Proverbs, Hosea, Joel, Habakkuk, and Malachi. In other letters and in sermons Paul also used Numbers, Samuel, Job, Jeremiah, Ezekiel, and Zechariah, but the large majority of his quotations are from Isaiah, the Psalms, and the books of the Law, every one of which is quoted. Rarely did he refer to apocryphal books, even though they were well-known and much used in his day.

Paul, by education and association, was familiar with the rabbinical method of allegory, but seldom does he lapse into it. Well-known instances of such usage are the two wives, Hagar and Sarah, in Galatians, and the two sons, Esau and Jacob, in Romans. His illustrative material was largely drawn from the Old Testament, familiar characters, historical events, festivals and ceremonials, and the temple and its furnishings, being so used, although the great apostle was rich and versatile in illustration, often using nature and agriculture, Greek art and games, and Roman military order and equipment.

But his most characteristic use of the Old Testament for Gospel purposes was the quoting of some pivotal and pregnant passage, usually a brief verse, on which to build his arguments. Instances of this are Habakkuk's "the just shall live by faith," around which the doctrinal arguments of the Epistle to the Romans, as also of Galatians, centered;[11] the Genesis verse, "Abra-

[11]Romans 1:17; Habakkuk 2:4.

ham believed God, and it was reckoned unto him for righteousness";[12] Hosea's redemption and victory phrase, "O death, where is thy sting? O grave, where is thy victory?";[13] and the frequent Old Testament figure of God's dwelling in His people as in His Temple, "ye are the temple of the living God," as a call to holy living.[14] Sometimes Paul marshalled together an array of verses from the Old Testament, as in his argument in Romans, third chapter, that all men are under the power of sin; sometimes he would mass and compact several quotations into one vigorous phrase.

Paul's use of the Old Testament, above the use of the apostolic traditions and records of the life of Christ on earth, was a necessary sequence of his unusual, one might say with Paul himself, "untimely"[15] conversion. Certainly he did use Gospel history, as in his missionary sermons,[16] his great resurrection argument, based upon the testimony of eyewitnesses,[17] and in other fine summaries, such as the following:

> "God manifested in the flesh,
> Justified in the spirit,
> Seen of angels,
> Preached among the nations,
> Believed on in the world,
> Received up into glory."[18]

Nevertheless, his almost invariable way of approach, as we see in the record of his ministry at Thessalonica,

[12]Romans 4:3; Genesis 15:6.
[13]I Corinthians 15:55; Hosea 13:14.
[14]I Corinthians 3:16; II Corinthians 6:16.
[15]I Corinthians 15:8.
[16]Acts 13:23-33.
[17]I Corinthians 15:3-7.
[18]I Timothy 3:16.

was through the Old Testament prophecy and expectation.

We do not know that Paul ever saw Christ during His life on earth. Meager references, such as that of II Corinthians, "Though we have known Christ after the flesh,"[19] even if it is used by Paul personally, may refer to his vision of Christ at conversion; although it may with more likelihood be interpreted as bearing on the current knowledge of those still living who had seen Jesus, or the knowledge which others had of Jesus through such eyewitnesses. In his defence before Jewish and Roman courts he first grounded his defence on his marvelous conversion, as of one born into Christ after the historical facts had transpired, which seems to be the meaning of his words, "Last of all He was seen of me, as one born out of due time."[20] Whether in missionary sermon or defence before courts, he passed from the narrative of his conversion to the clear and true explanation of the Old Testament which was opened up to him on the Damascus Way. In the nature of things Paul must ground his Gospel on that through which he had received his knowledge of God and His purpose for mankind, namely, the Old Testament Revelation, now complete in, and interpreted by the Risen Christ, who, halting him on the way, had converted a proud and persecuting zealot into a lowly and loyal disciple.

In considering Paul as the most reliable exponent of the Old Testament theology, we must recognize him

[19] II Corinthians 5:16.
[20] I Corinthians 15:8.

at the outset as a pure product of the Old Testament teaching. In becoming a Christian Paul did not change his conception of God. He did not need to do so. That is a Bible truism. The God of the books of Romans and of Revelation is not any other than the God of the books of Genesis and Isaiah. Paul was, and continued to be, a monotheist, not in the terms and spirit of the oppressing fatalism of pagan philosophy, nor in the paralyzing fear and superstitious dread of legalistic and formalistic Judaism. His was a real monotheism, which became real, intelligible, and luminous by the manifestation of the Eternal Father in the Lord Jesus Christ. His faith in God the Heavenly Father was just that of our Lord Himself, a blessed union of Father and Son in purpose and nature and work: "I am in the Father and the Father in Me"; "he that hath seen Me hath seen the Father."[21] This Divine Union was the major theme also of the Fourth Gospel, which for this reason could not escape the opposition of unitarian critics. In this Gospel attention is arrested forthwith by the Christian-Jewish declaration of the author's keynote: "No man hath seen God at any time [so far Jewish]; the only begotten Son, which is in the bosom of the Father, He hath revealed Him [Christian illumination of the Jewish impenetrable darkness]."[22] Paul's exaltation of the Only God, in sermon and epistle, runs through all his ministry. In this feature of his faith there was never a better Jew. As Paul put it, "the God of our fathers" had been and would be his God.

[21] John 14:9, 10.
[22] John 1:18.

Great passages in his writings and speeches ring clear like the mighty theistic declarations of the Old Testament. For example, his appeal for Christ to paganism at its heart in Athens: "God that made the world and all things therein, seeing He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needeth anything, seeing He giveth to all life, and breath, and all things."[23]

At the conclusion of his doctrinal argument in the letter to the Romans, he breaks out into a doxology, which is a brief summary of the theism of the prophets, with special use of Isaiah 40:

> "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him and through Him and to Him are all things: to whom be glory forever."[24]

The first chapters of both Ephesian and Colossian letters carry much the same elevated conception of Deity, but clearly manifested to us in Jesus Christ.

That strange passage, and for Paul an unusual one, in the great Resurrection chapter is nevertheless a true expression of his doctrine of Absolute Deity, i. e., of the Sovereignty of God the Father, as he had received it from the Old Testament:

> "Then cometh the end, when He shall deliver up the kingdom to God, even the Father, when He shall have

[23]Acts 17:24-25.
[24]Romans 11:33-36.

> abolished all rule and all authority and power. For He [Jesus] must reign, till He [the Father] hath put all things under His feet. The last enemy that shall be abolished is death. For 'He put all things under His feet.'[25] But when He saith, 'all things are put in subjection,' it is evident that He is excepted who did subject all things under Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all."[26]

In all of these passages the Old Testament theistic note is clear and true.

But Paul was conscious of the difficulty always attending an absolute and philosophical and transcendent conception of Deity. Already before him Old Testament saints had wrestled with this problem. Moses besought God for a vision of His Face, which meant the emergence of the unseen into the visible. Job yearned for the God who hides Himself. And Isaiah struggled through all his chapters with this limitation of faith. "The Preacher" wondered and doubted if the apparently errant mood of nature about him and the tangled threads of human affairs, or perhaps the unceasing and unswerving grinding of the mill of fate, could after all be either the hand or the heart of God. The monotheism of the Old Testament closed its books and accounts with a hard-pressing and unanswered question: Who and what is God, and how shall man find Him? When facing the grievous problem of Gentile supremacy and persecution, Isaiah's faith seemed to swing to and fro, up and down, in its struggle for survival of his hope of

[25]Psalm 8:6.
[26]I Corinthians 15:24-28.

world salvation:

> "Where is Thy zeal and Thy strength, the sounding of Thy bowels and Thy mercies toward me? are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." "But, O that Thou wouldest rend the heavens, that Thou wouldest come down."[27]

Paul used this yearning for God, just as Isaiah used it, of the manifestation to the Gentiles of the Redeeming God of old Israel:

> "I am sought of them that asked not for Me; I am found of them that sought Me not."[28]

Paul answered the question of the Old Testament aching heart by the Gospel of Jesus Christ. He knew that the heavens had really been rent, that God had come down. The Messianic meaning of the Old Testament keyword "Immanuel" was shining clear in Jesus Christ, filled with all fulness by Him.

Paul recognized the danger of a doctrine of Deity which was subjected to mere human explanation. It must under such adaptation lapse into some form of idolatry. With the wisest of the Gentiles theism had a decided list toward gross idolatry:

> "When they knew God, they glorified Him not as God . . . their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things."[29]

[27]Isaiah 63:15, 16; 64:1.
[28]Isaiah 65:1; Romans 9:24-26.
[29]Romans 1:21-23.

In Paul's clear thinking and wide observation the abstract theism of paganism had turned upside down the original order of the Creator, who had made man to rule and use the creatures, while pagan man with inverted mind bowed and crawled before the creature.

In Judaism the abstract idea of God necessarily expressed itself in a less sensuous, but more enthralling idolatry. Approach to God became a matter of priest and ceremony and tradition, which made void the Law of God, and bound upon the shoulders of men heavy burdens, which were grievous to be borne.[30] This was the more galling and imprisoning idolatry. Paul, in his Gospel, proclaimed that Christ Jesus had come to make men free from the carnality of pagan religion on the one hand, and on the other hand from the deadening doubts of precise ritualism. The necessary end of pagan theism was the voluptuary with his songs of wine and women. The product of the minutiae of ceremony and tradition was the cynical Sadducee. Should either, or both, of these return to religious supremacy today, as they are striving to do, souls of men would again be enslaved. Should the deification of nature be re-established by the modern Grecians, the souls of men would fall back into bondage to the magician with his occultism and the psychist with his fickle obsessions. Should Pharisaism renew its hold on human life, a discursive intellectualism, of necessity running into particularism now as in Paul's day, would offer mental and social salvation as the premium on mentality, while God's lit-

[30]Matthew 23:4.

tle children would be as hopelessly lost as that one-hundredth sheep.

Paul saw the dilemma of the Greek corrupted by materialistic religion, of Jew bound by the chains of relentless formalism; and seeing this he preached the glad tidings of deliverance in Jesus Christ. This call to freedom runs through many of his letters, such as Romans, Galatians, Ephesians, and Colossians, appearing here and there also in others. In the second chapter of Colossians and in the fourth of Galatians we may find his argument summarized both for Gentile and Jew. In the Galatian chapter he first tells of Gospel freedom for the Gentile:

> "Thou art no more a bond-slave, but a son; and if a son, then an heir of God through Christ. Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods."

And then he seems to blend his argument with an appeal to Jew as well as Gentile:

> "But now, after that ye know God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."[31]

In Christ Paul saw the opening of the *cul-de-sac* in which the Gentile mind was caught. In Christ Paul saw the way out for the Old Testament saints, who had been finding their way out before this only in hope. It was a good and a glad and a genuine Gospel.

[31] Galatians 4:7-9; 5:1.

And so to Paul the manifestation of God in Christ was the "Day of the Lord," the fulness of the times, the completed goal of the Law, the dream of prophecy come true. Paul, like John, could not but affirm the Deity of Christ. It was the glorious and thrilling mystery of Godliness, even though it appeared to Greek a foolish thing, and to Jew a stone for stumbling. But Paul was not a mincing-minded and stingy-handed believer, as are some critics of our times, who travel only the half-way road. That the meaning of Law and the promise of Prophecy and the hope of the fathers had all come to light and life in Jesus, filled Paul's logical mind and generous soul with praise and adoration and glory to Christ the Saviour. Since He is what he had found Him to be, Paul laid at His feet all honor and majesty and dominion. Modern doubt may balk at taking Paul at his word, but it cannot deny his sound logic. What a confession of faith, unsurpassed by creeds of all time and lands, are the words of Paul to his first European Church:

> "Christ Jesus; who being in the form of God, thought equality with God not to be a thing to be clung to, emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men. . . . Wherefore God also hath highly exalted Him and given Him a name [Jesus, Saviour] which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that Jesus the Messiah is Lord to the glory of God the Father."[32]

Only because Paul believed that Christ had completed and filled with light the Revelation of God in the Old

[32]Philippians 2:5-11, in part.

Testament, did he lay such tribute of love and learning before his Lord the Christ.

In both Roman world and Jewish society Paul met that hard problem of the Old Testament: the righteousness of God. Greek Tragedy in the darkness of its pagan mind had wrestled hard, but hopelessly, with this riddle of actual sin and yearned-for righteousness. By the pagan mind there was no answer to be found, and hope went out in suicide, or murder, or some other catastrophic death. Paul had met this riddle throughout his readings in the Old Testament: how can unrighteous man become righteous with God? He had found it in the heart of Adam and Abraham and Moses and Job and Isaiah and Ezekiel: "Shall not the judge of all the earth do right?" Paul, good Jew that he was, stressed the sovereignty of God, putting Augustine and Calvin and all of their disciples in lasting debt to himself. Was there a question of rightness between God and man? Then Paul said: "Let God be true even if every man must be a liar."[33]

Paul's strong Jewish absolutism would have imprisoned his intellect, or chilled his soul, or broken his heart, just as it had affected Jew and pagan, if he had not found the sure way of escape. Apart from Isaiah and Paul, who found the answer in Christ, there would today be no escape from the tyrannical contradiction of a righteous God and a sin-cursed soul, of absolute intelligence and the freedom of a thinking mind. Paul's solution of the problem has been obscured by attempts

[33]Romans 3:4.

to find some other meaning for Isaiah's way of hope for "a sinner in the hands of an angry God." Isaiah did not see a suffering nation, much less a righteous nation, as the solution of the problem, and as the Saviour of mankind, in his fifty-third chapter, which is the noblest reach toward a salvation in Grace to be found in the Old Testament. That chapter must be understood and accepted in the light thrown upon it by phrases found in the environing chapters:

> "In Jehovah shall all the seed of Israel be righteous."

And

> "In righteousness shalt thou be established, for their righteousness is of Me, saith Jehovah."

And

> "I that speak in righteousness, mighty to save."[34]

This, therefore, must be the meaning of that strange and vibrant phrase of the fifty-third chapter:

> "By His knowledge shall My Servant, the Righteous One, make righteousness for many."[35]

Here are the sources of Paul's theology: Its headspring in a true understanding of Isaiah's answer to the problem which ever wrings men's souls. Paul found the answer in Christ, the Righteous One. This became the theme of his great Roman letter, a strong chain-argument, each interwelded link thereof being taken out of his Sacred Scriptures. When Paul saw this, he had a world gospel, and he was continually making Jesus Christ our righteousness.[36] Shut up like the Jewish mind

[34] Isaiah 45:25; 54:14, 17; 63:1.
[35] Isaiah 53:11.
[36] Romans 10:4; I Corinthians 1:30; Philippians 3:9.

of olden time in the dilemma of an oppressed and despised, apparently forgotten, Israel, he found the Divine answer in the true Israel of God. So came to Paul out of the problem of unrighteous Israel, out of the broken heart of the Jew, whether Isaiah or Paul or Jesus, the glorious Gospel of God's Grace for all mankind.

Paul was a Pharisee, taught and seasoned in the Hope of Israel. When he followed Christ, he did not surrender his hope of the promised kingdom, consummating in a redeemed and glorified Israel. He was more certain of the Coming Kingdom, because he himself had seen the King, not only in the wonder of His lowly meekness and atoning death, but also in the power of His Resurrection and in the glory of His Ascension. The decisive element in Paul's Old Testament religion was the Resurrection of Christ:

> "I stand and am judged for the hope of the promise made of God unto our fathers. . . . Why should it be thought a thing incredible with you that God should raise the dead? . . . Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, and saying none other things than those which the prophets and Moses did say should come: that the Messiah should suffer, and that He should be the first that should rise from the dead, and should show light unto the people [Israel] and to the Gentiles."[37]

Was there an Old Testament expectation of God's Kingdom on earth? Did ever a prophet have vision of coming glory? Could the ideal of Israel's saints for the presence of the Glorious God manifested among His

[37]Acts 26:6, 8, 22, 23.

redeemed and sanctified people ever come to realization? Paul knew in all assurance that these were not idle dreams. God would keep His word and make them true; for Paul had seen for himself the sure sign of fulfillment: the Saviour Messiah, the Redeemer King, the Son of God.

The great figure of Paul has always blocked the road of the rationalist, whether Gentile or Jew. It is not enough for Jew to tolerate Jesus and revile Paul. A critic who rejects Paul in order to dwarf the Christ of the Gospels only disqualifies himself. The voice of Paul is heard above all the noise of skepticism. Men have looked into his heart, and have seen there the Eternal Messiah, the Hope of Glory.

Philosophies arrive and pass. Paul's remains. His Gospel will always be the final and satisfying interpretation of the Sublime and Overwhelming God of the Old Testament now become Immanuel.

CHAPTER THIRTEEN

Jehovah and His Messiah

✦

In New Testament conception and expression the above title of this chapter would read "Jehovah the Messiah," or "The Lord Christ." The constant association of these Divine Titles in both Testaments indicates that the Messianic Hope is closely related to the Bible doctrine of God, and also that the presence of the Messianic Hope is constant and clearly seen in the Old Testament. This is its chief message and its highest ideal. Certain familiar Messianic ideas and phrases run regularly through the Old Testament. One of these, in particular, is the Divine personal name Jehovah, in its simplest rendering signifying the "He-will-be." It is both the personal name of Deity, and at the same time is uniformly associated with the promise and with the everlasting covenant. The Messianic Hope begins at the beginning; for the first dark shadow of sin served as a perspective for a clear vision of the Coming One: "The Seed of the woman shall bruise the serpent's head." This hope of redemption carried on through chapters three and four of Genesis to its culmination (Genesis 4:26), "then began men to call upon the name Jehovah," which centers the Messianic hope in the idea of God in special manifestation.

Some Christians seem to think that the fulfillment of prophecy in Jesus Christ rendered the Old Testament

Messianic presentation useless thereafter. But this is a false conception. At the lowest estimate, the Old Testament will always continue to be the background of the New, without which the latter can never be understood. If the New Testament presents a clear image of Christ (which is the Greek for Messiah), then the Old Testament remains the negative, from which that picture may constantly be reproduced. For the New Testament believers and writers all Old Testament paths led in one direction: to Jesus the Messiah. As Kirkpatrick has said in his *Doctrine of the Prophets,* the Old Testament "was not fulfilled and exhausted, but fulfilled and illuminated."

It is quite evident that the New Testament minds kept turning always to the Old Testament for the certification of their Messianic message. Paul had no other Bible than the Old Testament. We are not altogether sure that he ever saw Jesus in the flesh. Therefore, it was necessary for him to make appeal to the Old Testament in his preaching of Christ. His experience and method were the same as those of the other apostles; and of him in his ministry in Thessalonica, it was said: "Paul, *as his custom was,* went in unto them, and for three Sabbath days, reasoned with them from the Scriptures [Old Testament, of course], opening and alleging [i. e., making clear and illustrating] that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, said he, whom I preach unto you, is the Messiah."[1] It is not our purpose, and it would be practically

[1]Acts 17:2, 3.

impossible, to consider in detail the great number of passages in the New Testament in which its writers plainly declare their confident reliance on the Old Testament as the source and authority for the hope of a Personal Messiah, which had been realized in Jesus. Only two, which are characteristic and especially interesting, deserve brief reference.

One of these remarkable passages is found in the first chapter of the Second Letter of Peter. What gives high and solemn significance to this passage is that here Peter was bidding farewell to his friends and disciples, and was delivering to them his last will and testament. He wrote: "We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His Majesty." These words are followed by a graphic description of the scene on the Mount of Transfiguration, when Moses, Elijah, and Jesus met in council. Surely to Christians this must have been the strongest appeal and surest witness! But not so; for we then read as follows:

> "But we have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of private interpretation [i. e. applicable merely to the Old Testament person or situation immediately concerned]. For no prophecy ever came by the will of man; but holy men of God spoke, borne along by the Holy Spirit."

This passage leaves no doubt in any mind about the meaning and value of the Old Testament Messianic

Message to the New Testament preachers of Jesus as the Christ.

The most decisive of all the passages of this class is found in the fifth chapter of the Gospel of John. As a result of the healing of the impotent man by Jesus, a controversy arose about His Divine Sonship, which He had claimed, to the great indignation of His opposers. He then made a defence of His claim on these grounds: First, the Divine prerogatives of judgment and resurrection committed to the Son; secondly, oneness with the Father in will and work; thirdly, the testimony of that burning and shining light, John the Baptist; and, fourthly, the witness of the mighty works which He had done. This was clear and conclusive reasoning; but the final and strongest argument was yet to be advanced: the witness of the Old Testament, for Jesus said as the climax of His argument:

> "Ye search the Scriptures, because ye think in them ye have eternal life; but these are they which bear witness of Me; and ye will not come unto Me, that ye may have life . . . I do not accuse you; but there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed in Moses, ye would believe in Me also; for he wrote of Me."

This Messianic consciousness of Jesus is in accord with His teaching throughout all of His ministry. Near its beginning in the synagogue at Nazareth, having read Isaiah 61, a well-known Servant of Jehovah passage, He interpreted it thus: "Today is this Scripture fulfilled in your ears," signifying that the promise of Isaiah concerning the suffering and saving Servant of Jehovah had

found fulfillment in Himself. All of these New Testament appeals to the Old Testament are evidence of its value as the book of the Messiah. Jesus and His Apostles were saturated with its words, and put unquestioning trust in its authority. They did not have our New Testament, of course; but they held and used the Old Testament books with the same confidence with which we hold and use the New Testament books, finding everywhere in them the promise and the proof of the Messiah.

Turning now to the Old Testament for its own witness to the Messiah, we find immediately that its message on this theme is in harmony with, or a resultant of, its great central doctrine of God. Some of the Divine names, as already indicated in the name "Jehovah," have Messianic meaning, and sometimes names or words with Messianic signification are directly related to the Deity. Such is the meaning and relation of the term "Branch," which is used with Messianic meaning by three prophets, Isaiah, Jeremiah, and Zechariah. Isaiah distinctly connects the word in two places (in each the translation of a different Hebrew original, *tsemach* in 4:2 and *netser* in 11:1) with the Messianic Hope. Zechariah pictures Him (6:12, 13) as the King-Priest who shall grow up, or "sprout," as in Isaiah 4:2, and build Jehovah's Temple. Jeremiah (23:5, 6) ascribes to the Branch the same duties or prerogatives as does Isaiah in 11:1-9, but gives Him a Divine title: "Jehovah our Righteousness." Like association will be found in the use of such titles as the Beloved, or Holy, One (*Chasidh*), and the Servant of Jehovah.

The most characteristic of these Messianic titles with Divine association is Immanuel, meaning "God-with-us," used by Isaiah (7:14), possibly quoting from some older prophecy or psalm. It expresses more nearly than any other word the fulness of the Old Testament expectation, that in the Messianic Age, or at the consummation of the nation's hope, God would manifest Himself in the midst of His people for their redemption. The time of this manifestation of God was called the "Day of the Lord," the age in which He would appear to vindicate His own people, and to judge His and their enemies, and when, as Zechariah describes it, "The Lord shall be King over all the earth." Sometimes in these prophecies of the coming kingdom, called aptly by Luke "the redemption of Jerusalem," or "the consolation of Israel," God promises to raise up a deliverer, as in Isaiah 42. But in other passages God Himself appears as the deliverer, as in the same book, in chapter 35: "Behold your God will come . . . and save you."

As therefore the idea of God is everywhere present in the Old Testament, so also is its corollary, the Messianic expectation. Volumes, which are easily accessible, have been written on these almost countless Messianic passages, and to enumerate and interpret them is not now the writer's purpose.[2] But attention must be called to that current of thinking and hoping, which runs through all the course of the Old Testament, at last finding its outlet into the New Testament, there to make its richest deposits of truth and hope. It is possible, in our

[2]See the author's *The Christ of the Old Testament.*

reading of the Old Testament, that we may feel for ourselves that yearning, which was in the hearts of these Old Testament saints, never satisfied except with a vision of God's coming, and with the reiterated promise of the Day of His Salvation, a yearning which grew in intensity as the unfulfilling centuries rolled on. We catch a glimpse of it in the eager, anxious urgency of John's words, borne by his disciples to Jesus: "Art Thou the Coming One, or must we wait for another?" John's message was the longing Messianic spirit of the Old Testament; and Jesus sent back to him an answer likewise in Old Testament words: "Go tell John [what Isaiah said], The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have good tidings preached to them."

This hope is not a casual occurrence, nor found only in a few scattered texts, as the current opinion seems to be. It pervades the whole literature, and gives vitality to it. There is no age into which it does not enter. There is no honored office or personage which it does not use to proclaim and maintain itself. It appears as seed of woman, seed of Abraham, son of man, son of David, scepter, star, sun, prophet, priest, king, root, branch, flower, fruit, holy one, righteousness, God-with-us, servant of Jehovah, and suffering Redeemer. The richest and most expressive figures are made vehicles to bear it through the ages. Ceremonials and precepts of the Law, scenes and persons in the history, psalms of praise and visions of prophets, all serve the one great purpose,

to make Messiah known. Indeed the Old Testament has a Messianic Heart.

No prophet could deliver his message without finding his way in the end to the Messiah. Their books usually come to peroration in outbursts of Messianic assurance. Amos was a prophet of judgment, sent to the Northern Kingdom with a stern message of judgment. But he could not bring his mission to conclusion without putting into finest nature imagery the undying hope of Israel:

> "In that day will I raise up the Tabernacle of David, that is fallen. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt [in flowing streams of wine]."

Micah was a peasant villager, of whom no grand vision or golden speech could have been expected. And yet he wrote of Messiah in words of glowing beauty, not surpassed in all literature. It was to this peasant-prophet that the learned men of the nation turned for the revelation of the place of Messiah's birth, when Wise Men from the East came seeking Him:

> "And thou Bethlehem Ephratah, though thou be little among the families of Judah, yet out of thee shall one come forth unto Me, who is to be ruler in Israel."

Amos and Micah are not exceptions, but only illustrations of what was characteristic of all prophets.

The book of Psalms is filled with Messianic messages. One of its introductory psalms, the second, chosen to give a general forecast of the contents of this best beloved

book of the Hebrews, tells in song the story of Jehovah's Messiah, who will have the nations of the earth for His birthright and the ends of the earth as the perquisites of His redemptive work. The New Testament makes more appeals to this and other psalms for messages of the Christ than to any other book of the Old Testament.

David's place and experience in this Messianic expectation deserves special mention, since it became so glorious a part of the national hope. He had one ambition in life: to magnify his God, and to build to His name a house worthy of that name. With this thought ever before him, he lavished upon himself none of his great wealth, but hoarded it in order to build to Jehovah a house worthy of that Majestic Name, stinting and saving, until thousands increased to millions, and millions became billions. However, God sent the prophet Nathan to David, to tell him that, having been a man of war and blood, he could not build God's House; but his son Solomon should build it. But as for David, God inverted the building figure, and turned it back on him, saying, "I will build *thee* a house, I will establish the throne of His kingdom forever. I will be His Father, and He shall be My Son." Through this incident in the life of David, the Messianic hope made a great movement forward, the promised seed of Abraham becoming the son of David, and identified with the Coming Son of God, so that ever afterwards the Messianic hope was understood and awaited in the blended terms of David's Son and God's Son. This understanding and blending

of the two terms comes to fine and full expression in Psalm 89:

> "I have found David My servant;
> With My holy oil have I anointed him.
> He shall cry unto Me, Thou art my Father,
> My God and the rock of my salvation.
> I also will make him My first-born,
> The highest of the kings of the earth."

It is, however, in the book of Isaiah that the vision of the Messiah is clearest and His revelation at its fullest in the Old Testament. Questions of literary and historical criticisms count for little here. Whatever school of criticism we choose to follow, the book came into its present form some centuries before the Christian era, and was so arranged by editors who accepted its message of a personal Messiah. For all practical purposes its interpretation as the prophecy of an expected personal Messiah was accepted by the believers in the later Jewish centuries. And this is not surprising; for the completed and united Isaiah surpasses us of today in extent and grandeur of vision. For him the idea of the Messiah reached everywhere and touched everything. So wide would be His dominion, that inaccessible deserts and China, so remote as to be little more than a fable, came bowing down to Him. Everlasting and world peace would come with His righteous and gentle reign.

But Isaiah's message was not one of generalities and attributes. If we get no further than these, we miss the heart of his message. His book begins with the title "The Vision of Isaiah"; and the splendor and value of this "Vision" consist not in the truths, but in the Person,

which he saw. His message is not the message of an idea or nation, but of a person, the Person of the Redeemer. He has given to all ages two of the most familiar and significant names of the Divine Redeemer: Immanuel and the Servant of the Lord, both of them, as has already been mentioned, being part and parcel of the great central idea of God and His manifestation of Himself to His people.

By the first of these, Immanuel, in chapters seven to thirty-two, he presents the Davidic Ideal of the Coming One, David's Son and God's Son, the King of Righteousness, as already described in II Samuel 7, and in Psalms 72 and 89. In days when disaster from without was threatening his nation, and corruption was sapping its life from within, Isaiah threw himself for comfort upon the ancient hope, "the sure mercies of David." The Prophet's description of the Coming One makes us think at once of the conversion and confession of that pious and loyal Jew, Nathanael: "Rabbi, Thou art the Son of God, Thou art the King of Israel."

The place which the "Servant of Jehovah" holds in the book of Isaiah deserves somewhat more extended discussion. This remarkable Person is the central theme of the second part of Isaiah, claiming all its pages for Himself, and binding them into a unity around His Person which resists the efforts of a skeptical analysis. In these Servant chapters the clear evidence of development, of progress in clearness of perceiving the true form of the Servant, is interesting and unmistakable, from

general to particular, from national to individual, from redeemed to redeeming person.

The first passage in chapter 41 presents a purely nationalistic conception of the Servant, "Jacob My Servant," which is in harmony with the idea found in the early period of the history of Israel, a nation "holy to Jehovah." In chapter 42 the national name is not used, and the conception tends clearly toward the individual, as interpreted in Matthew 12:18-20. Chapter 43, using again the national name, seems to revert to the national idea. But progress is seen in that it is not now the nation in general, but a redeemed nation, the saved remnant so characteristic of Isaiah's prophecies. Then with chapter 48 came the culmination and end of the national idea, in which the sinful and obstinate nation is declared to be unfit to be the Servant of Jehovah.

With the end of chapter 48 a new day breaks for Messianic hope and for mankind. Here the national yields to the individual, the distinct emerges from the nebulous. In this chapter, verses 12 to 16, and with chapter 49, the Servant for the first time speaks for Himself, in the first person, becoming objective to the national Israel as its Redeemer, and at the same time appearing also as the Saviour of the Gentiles, which Israel has never been and never can be, being himself a sinner in need of salvation. Never again does the prophet return to a purely nationalistic use of the term. Henceforth, the redeemed in Israel will be spoken of ordinarily in the plural number, but not as *the* Servant of Jehovah. In the light of what precedes it, chapter 53

then must be individual. By all contextual and textual laws, it cannot be national. The Servant must become Redeemer, for there is no other to save, since Israel cannot save himself or others. Chapter 61 presents the Redeemer Servant as anointed for His Gospel mission, to preach glad tidings, to open prison doors, and to comfort broken hearts. Finally, chapter 63 completes the wonderful development by acclaiming the Conquering Servant, victorious over death, mighty to save, harmonizing also and blending into one the two Messianic forms of Immanuel, the King of Righteousness, and the Suffering Servant, the Servant who poured out His soul to death in order to redeem, but now returns in righteousness to reign.

A critical analysis, which divides at will these manifestly successive chapters, and assigns them to various ages and authors, mars the face and form of the Old Testament's splendid picture of the Servant. They have primary right to their own order, and to their own unfolding harmony. Franz Delitzsch has represented this progressive conception and unfolding by the figure of a pyramid; its base and lowest courses being Israel as a nation; the second or center being the spiritual remnant in Israel; and finally its apex the Personal Mediator, the Messiah who rises out of Israel to save the world. In these noble chapters we see a work of genius similar to Michelangelo's figures of Dawn and Twilight, Day and Night, in the Di Medici Mausoleum. Those master figures of the sculptor are represented as struggling slowly to emerge from the formless blocks of marble,

each one in a different stage of breaking away from its mass of stone. So in Isaiah we behold the form of a Wonderful Person, struggling to be freed from the national mass, and to emerge into clearly defined personality. In their direct and simple interpretation Immanuel and the Servant of Jehovah indicate that Isaiah foretold a Messianic Person, a Divine Redeemer, the Manifested God. So John the Apostle teaches in his declaration of the Word Manifested as the preface to his Gospel.

Today there is a longing, world-wide hope for peace among men and nations, a hope which has been long deferred. Will it never be that mercy and truth will meet together, and righteousness and peace kiss each other? It must not be forgotten that the first great advocate of world peace, who first suggested a world Supreme Court with unlimited jurisdiction, was the golden-hearted and silver-tongued prophet Isaiah. He laid down (2:1-4) the principles by which alone this hope of mankind can ever be realized, all of which center around his doctrine of God: the Lord of Hosts supreme in the hearts of men; His judgment seat in Zion, the spiritual center of all truth and service; His Law the rule of all conduct; and His righteous will the decisive solution of all problems. Then the nations shall not need to "learn war any more."

There is a plaintive sweetness in these prophetic voices of the Old Testament. I lay claim to a mockingbird, who is constantly reminding me of the sweet meaning of the prophetic messages. My mockingbird for years has made his home in the holly tree across the way, stay-

ing by us in winter as in summer. When he perches on my chimney top, or on the spires of the Library building opposite my study window, and sings out hour by hour the gladness which spring and summer put into his heart, I do not care for his song. For the notes of his day song are in the major key, and sound bold and raucous in comparison with the soft trills of cardinal and thrush. But when he sings at night! That is quite another story. I love to lie awake and listen, as in the darkest hour of night, not far from the dawn, from his perch in the holly tree he pours out in plaintive minor key the sweetest notes that come from feathered throats. He seems to sing, in trust and hope, his message of the coming day. So do those prophetic voices coming out of the Old Testament's darkest night, like the music of "the songs in the night," tell with peculiar sweetness of the certain coming of the expected day, the Day of Messiah.

The pages of the Old Testament, with the personality of God written on every page, were being constantly illuminated with the light of the Messianic hope. Hebrew faith in the Divine Personality could only come to full realization and find its final guarantee in the Incarnation: God manifested in the flesh, full of grace and truth.

The Old Testament is an unfinished book. It left its people in a worse state in their last than in their first days. It recorded a steady, although not unvarying, decline in moral value and spiritual visions. The deepest depths were reached in the centuries between the Testaments. The Old Testament needed, anticipated, a fulfilling sequel. That satisfying sequel is the New Testa-

ment of Jesus Christ. Without this New Testament it would remain without destiny, forever incomplete, Ecclesiastes' sad notes of despair its inescapable conclusion, like the restless, wandering Jew with a spiritual appetite whetted, but unsatisfied and insatiable.

The New Testament is the logical, the only continuation. It takes up, realizes, and satisfies the Old Testament uncompleted outreaching for a personal redeeming God. "For unto you is born this day in the City of David a Saviour, who is Christ the Lord; for in Him dwelleth all the fulness of the Godhead bodily; of whom [the Israelites] according to the flesh is Christ, the one who is God over all, blessed forever."[3]

[3]Luke 2:11; Colossians 2:9; Romans 9:5.

CHAPTER FOURTEEN

Jesus and the Knowledge of God

✦

In the study of the Old Testament doctrine of God as the center of its life and thought, the subject would not be complete without the witness of Him who "spake as never man spake." But approach to this new theme requires of us reverence. We are faced by difficulties of analysis, comparison, and exposition, for Jesus and His Theology are beyond the reach of definition. From sub-apostolic days down the ages to Ludwig and Papini and Klausner, there have been thousands of attempts to circumscribe Jesus the Christ in biographies bearing such titles as "the Life of Christ," or "the Life of Jesus," or "Jesus of Nazareth," or the like. There have been so many, and there has always been room for yet another, because readers have always turned away unsatisfied from each so-called "Life of Christ." The four Gospels continue to this day to be the only adequate, satisfying presentation of God's purpose in the person, mission, and completed work of Jesus, whom He sent into the world.

No literary or historical form of criticism of the Gospels has ever gained permanency, or proved satisfactory, except to the school, which has invented its own variety of criticism; and all varieties have been transient. The four Gospels themselves contain the only faithful and accredited record, not for a moment to be compared nor

classed, for evident truth, matchless art, and sublimity of spiritual reality, with any or all of these countless "biographies." Soon growing weary of such sketches or interpretations too often animated by some personal objective, we are always turning back with interest ever new to the Gospels themselves.

In recent years Jewish students also have been turning with quickened interest to the New Testament story of the life of Jesus. No other religious phenomenon of our time is of greater interest than this. Although it has come to the Christian as a surprise, which he has not yet fully evaluated, this new movement is altogether natural; for of all men, the Jew cannot evade the inescapable Jesus. And, necessarily, he too is taking up Pilate's challenging question, "What shall I do with Jesus, who is called the Christ?" Many Jewish interpretations of Jesus have been, and are being, written by Jewish students, each from his own particular Jewish angle. Just here it is of interest to note that the Reform Jew does not, like the Gentile rationalist, deny the historical Jesus.

The most representative and most widely read of these Jewish attempts to interpret Jesus is that of Joseph Klausner, now of Jerusalem, "a teacher in Israel." This author frankly realizes that the Jew must take account of Jesus. He must either become Christian or he must divest the Jesus of the Gospels of His divine and Messianic claims. To this latter horn of the dilemma Klausner has devoted his book. That he has failed in his purpose is always evident in the contradictions appearing on

many pages of his book. Apart from his denial of the miracles of Jesus, which have been authenticated to us by first century witnesses, his treatment of the sayings of Jesus is not honest, but always confusing. No critic is justified in picking and choosing among the recorded facts as he may wilfully please. One cannot descant on the beauty of Jesus' parables and the wonder of His ethics, and on the same page reject those sayings, recorded with equal frequency in all the Gospels, which assert with similar assurance His God-consciousness and His Messianic certainty. Klausner has showed his biased purpose by following at full length the rationalistic criticism of Christianity's enemies, with scant account of that greater and superior body of Christian interpreters, who have made clear and credible the whole Gospel record. The effort to destroy the Christ of the Gospels in order to rescue the moralizing Jesus of Judaism has proved too difficult a task even for the editor of *Ha-Shiloach*. The author, to maintain his thesis, was forced to maim the living body of the Gospels with the dull tools of biased criticism.

Another and a quite recent discussion of Jesus, being the introductory chapter to a highly colored sketch of the rise and growth of Christianity, will be found in a volume entitled *Since Calvary*. This book is of striking interest as a bit of romance. It is a really fine piece of fiction, ornamented with phraseology of vivid hue in truly oriental style. The reader is charmed by the buoyant, tripping style, but is, at the same time, amazed at the author's easy-go-lucky habit of handling history.

Only a tug or two at the string of his fluttering kite of imaginative romancing is needed to bring it head-on down to the hard ground of fact. One marvels at the iridescent opalescence of the author's style, but catches few clear rays of reality.

This book is an illustration in point of the modern rationalistic mind, which finds itself forced to come to grips with a dilemma in history. If Paul be accounted an honest man and his witness true, then Jesus is Son of God and Divine Saviour. Kohler laid hold on the first horn, appraising Paul as antinomian and pagan; Browne seizes the other horn and devalues Jesus. Necessarily for rationalism either Paul or Jesus must be discredited. At first it seemed the easier task to get Paul out of the way, and so an alibi was invented for him by the school of Ferdinand Baur, which fell upon Paul stripped him of his epistles, set him against his brothers, and left him half-dead of epilepsy. After a generation this school was driven from its ill-gotten ground by the array of facts over against pure supposition. Only Reform Judaism has laid claim to be residuary heir to Baur's ill-shapen legacy.

The author of *Since Calvary* being a wise man does not lay claim to mental kinship to Baur, but lays both hands on the other horn of the dilemma, namely, the invalidation of the Gospel of Jesus the Christ by purposive dissections and rejections. The informed reader, however, is quickly aware of both the projectives and objectives of such beguiling reasonings with their unvarying sameness of premise and conclusion. He finds

himself circling back to the same spot, whence he took off in that agelong, never-ending, never-arriving circle. This book, and its rationalizing mates, does not, like the Gentile skeptic, deny the historicity of Jesus. Its stupendous assumption was to *remake* the Jesus of history, to create a Jewish historicity and a Jewish Jesus, thereby releasing the telltale feline from the critical poke.

An example of such looseness of representation, and at the same time a fatally partial handling of recorded facts, is seen in *Since Calvary's* treatment of the Lord's Supper. The author writes, page 43f, "Paul's sacrament of the Lord's Supper was derived more directly from the rites of the mysteries," a statement totally at variance with the New Testament narratives. Such reasoning would discredit that most sacred of Jewish feasts, the Passover, as an imitation of pagan practice, because it coincided with the more ancient heathen spring festival. Similarities in some external traits are not identities. Because Christians eat bread and dwell in houses, as pagans do, they are not aping pagans. Paul is precisely positive about the source from which he received the Lord's Supper: "I received of the Lord Jesus that which I also delivered unto you"; and forthwith he proceeds to quote with approximate literalness the words with which Jesus instituted the Sacrament, as recorded in the Synoptic Gospels. *That* was Paul's unimpeachable witness in a genuine epistle to the origin of the Sacrament. Half-pagan worshippers in Corinth were corrupting it with pagan accretions. Paul brought it back to the simplicity of Jesus, as it continues in truly Christian churches

to this day. The "authorities" relied on by our delightful romancer delete at will clauses and paragraphs of Scripture record in order to frock out the dummies of their and his theories. They call it "scientific criticism." No one is deceived. The ulterior and destructive motives of such criticism, to use *Since Calvary's* own figure, "protrude through the [critical] flesh" (p. 62).

Yet another erroneous, haphazard statement is that Matthew, being a thrifty Jew, toned down Luke's denunciation of ill-gotten wealth as "unrighteous mammon." Matthew made reply for himself: "Ye cannot serve God and mammon." So, through this entire book runs this medley of half-quotations and lopsided interpretations. In an effort to trace Christian origins back to pagan thought and practice the author reveals an intimate knowledge of paganism, but scant understanding of Jesus. As thoughtful Jews realize, the vital truths of Christianity have an ancient origin. They are the natural flow from Old Testament sources.

But withal, Christians are welcoming this increasing Jewish interest in Jesus, for it reveals an interesting movement, which can end only at Calvary and Olivet. It has been a long, hard journey from the Jerusalem of Jesus' day, but the long lane has had its turning, and the Jew will find his way home.

The Jew was judged at Calvary. Not Jesus, but priests and leaders of Jerusalem stood at Pilate's bar for sentence. Jesus was justified by the Resurrection. The Jew remains under suspended sentence, condemned for his rejection of the message of God in Jesus Christ, in whom were met

all the wisdom and aspirations of his own Scriptures. Not an illiterate rabble, but the intelligence of Jewry, the most privileged priesthood of the ages, drove with Pilate a bargain of criminal injustice. The verdict of conscience and Providence has continuously been verifying the Bible record: "His blood be upon us and upon our children." We lament racial antipathy and social ban. But they have historic source; there is moral rationale. Jesus triumphed through the Cross. The heavy shadow of that Cross fell, and rests, on official Jewry. These are hard facts, but there stand the facts. It was so, it remains so, because Jesus is the consummation of Hebrew thought and hope, and Judaism knew Him not. His wounding was in the house of those whom all ages expected to be His friends. He came to His own; His own received Him not.

These recent Jewish interpretations of Jesus ordinarily avoid or discard two New Testament books, the Gospel of John and the Epistle to the Hebrews. Reasons for such avoidance or rejection are altogether obvious, since these books explicity insist that the Jesus of the Gospels is the Christ of the Ages and Deity Incarnate.

We watch with ever intenser interest the risk modern Judaism runs in trying to capture from the Gospels, and then to Judaize, a merely human Jesus. Eventually each modern Didymus, like Thomas, must meet the Risen Christ still wearing the torn hands and the pierced side.

But such a discussion of the change of attitude of modern Judaism to Jesus Christ is a matter aside from the intended content of this chapter, which is to show

that Jesus understood more clearly than any other, and affirmed more confidently than any other, the Old Testament's central doctrine of God. Everywhere in His public teachings and personal meditations Jesus affirmed and exhibited His reliance upon the Old Testament as for Him the Word of God, having affection for its contents and faith in its Divine purpose. More directly and with more frequency than in all other New Testament books He quotes its words, uses its characters, and appeals to its authority.

Personality of God. Central in Old Testament doctrine and likewise central in Jesus' teaching is the personality of God. This universal and heavenly Father was ever before Him. He turns and appeals to Him with the full consciousness that the Father, like Himself, is a person. There is a sweet and gentle assurance in the way Jesus was always lifting thought and speech to the Father ever-present, ever-seeing, ever-knowing. For as He said, "of such [who so simply see God] is the Kingdom of Heaven." There was the satisfaction of a supreme faith in those words: "I thank Thee, Father, that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."

As has already been seen, the Old Testament runs bravely a great risk in affirming steadfastly the personality of God in apparent contradiction, as the finite mind sees it, to His spiritual essence and universal presence. Jesus accepted without query or quibble this faith of the ancient Scriptures. A large measure of His teaching

would lose its meaning without this full confidence in the very nearness of the personal Father. As He knew His own personality, so also He knew the Father as a person. "He that hath seen me, hath seen the Father." "I am in the Father and the Father in me." "I glorified Thee on the earth, having accomplished the work which Thou gavest me to do." Jesus' knowledge of the Eternal Father as a person was so much more intimate and satisfying than that of the sensuous mind of His age, He could say: "O righteous Father, the world knew Thee not, but I knew Thee, and these knew that Thou didst send Me." The ministry of Jesus would be robbed of its power and purpose, if this Old Testament confidence (this confidence, so like the Old Testament's) in His personal mission from a personal God were taken away. It is the vital breath of His words and works.

Universality and Personality are in conflict in the human mind, for how in human experience and logic, how in human reason, can the Always and the Everywhere be locally circumscribed and individually defined! But just this apparent contradiction *was* affirmed by the Old Testament of the Deity, who is incomparably more than man, and inconceivably vaster than human reason. God's thoughts are not man's thoughts, for said He, "As the heavens are higher than the earth, so are My thoughts higher than your thoughts."[1] Faith has always held that what may be impossible with man in being and nature may be natural and logical in God. Jesus lived in an age which sought to localize and delimit the

[1]Isaiah 55:9.

Infinite One. Jesus rose to the Hebrew consciousness of God transcendent, but also God personal.

> "Neither in this mountain nor yet in Jerusalem will men worship God. God is a Spirit, and they that worship Him must worship Him in spirit and in truth; for the Father seeketh such to worship Him."[2]

John has blended these two opposites in thought, when in the introduction to his Gospel he described the person of the Christ. "No man hath seen God at any time." To this height the Old Testament rises in its conception of God, who "dwells in light inaccessible." But then John advances in Christ to a new elevation of revelation. "The only begotten Son which is in the bosom of the Father, He hath revealed Him,"[3] and so faith reaches in this latter affirmation the practical goal toward which the Old Testament travailed and yearned. This was also the full consciousness of Jesus in His many declarations of His unity with the Father and His manifestation of the Father, such as this: "He that hath seen Me hath seen the Father."

Jesus' assertion of the personality of God was not theoretical nor speculative, but was the expression of a simple, direct, and confident faith. It was based on His daily practical experience. He lived and worked in the clear consciousness of the reality and the nearness of the personal God. In His every thought and in the calm and victorious assurance in which He lived, God was always imminent. No other, whether prophet or mystic, ever

[2]John 4:21-24.
[3]John 1:18.

had such clear and abiding consciousness of personal fellowship with God. What Moses craved, Jesus knew by daily experience. He could part the curtains of the night, and see the face of God. But He did not need a retreat, nor any manner of isolation for communion with God. In the pressing festal crowd which thronged the city streets and courts, God to Him was just as near. Any Gethsemane Valley or any hilltop of transfiguration was a trysting place with God. In an intimate nearness to God, which would have been irreverence, even blasphemy, in any other, Jesus lived His whole ministry on earth. Jesus held, as no other ever had held, the mighty hand of God. He consciously thought the thoughts of God. The face of God, the *panim* of the Old Testament, which none could gaze upon, Jesus saw. Into that near fellowship, that intimate communion with God, so constant in all His ministry, even our highest prayers cannot bring us. There is a holy enclosure, "a place than all besides more sweet," which transcends in sanctity and wonder all other sacred scenes of earth; it is where Jesus met daily with God to share His inmost heart. Many are the Divine communions on record in the Gospel Story, when those Divine Persons met, the unseen God and Jesus the Messiah, in whose face shone "the light of the knowledge of the glory of God."[4] But most luminous of them all is that holy hour when the Lord on earth made to the Lord in Glory His Intercessory Prayer.[5] No other incident or occasion of fellowship

[4] II Corinthians 4:6.
[5] John 17.

with Deity known to us is so replete with conscious union with God, with Divine assurance of oneness in purpose with God, as Christ's great intercession with the Father for His disciples, coming to its celestial climax in making His will the will also of the Eternal God: "Father, I will that those whom Thou hast given Me, be with Me where I am, that they may behold My glory: for Thou hast loved Me from the foundation of the world."[6]

Jesus thought as the highest of men, but He was more than human-minded in the mind's highest reaches. He was also God-conscious; according to His own declaration, when challenged by the Jewish leaders:

> "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life . . . for I proceeded forth and came from God; neither came I of myself, but He sent me. . . . If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that He is your God. Yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you. But I know Him, and keep His word."[7]

All ages have been indebted to Jesus for His understanding and interpretation of the *character of God*. This He alone could adequately do, since He was from the beginning with God, He Himself having affirmed this in His declaration of existence in the bosom of God: "Before Abraham was, I am";[8] "Father, glorify Me with Thine own self with the glory which I had with Thee be-

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[6]John 17:24.
[7]John 8:12, 42, 54-55.
[8]John 8:58.

fore the world was."[9] One of His disciples has left record of their understanding of His claim to manifestation of God in these words: "We have seen and bear witness, and declare unto you the life, the eternal, which was manifested unto us."[10] That was a tremendous claim, which Jesus made, that He came into the world to manifest God; but it has been well proved by the eternity of His utterances, and by the ages of worshippers, who have followed Him into the presence of God.

The Old Testament emphasis on the Righteousness and Holiness of God is the spiritual center of its high moral values. Jesus' life and teachings were animated by this profound reverence for the Eternal Holy: "Except your righteousness shall exceed that of the scribes and pharisees, ye shall in no wise enter into the kingdom of Heaven."[11] "Blessed are the pure in heart, for they shall see God."[12] The moral and spiritual precepts of Jesus were not grounded on human ethics and customs, but always upon the true and holy nature of God, whence they have their heavenly beauty and their eternal value. No bloody holocaust, nor drifting clouds of incense, nor chanting Levitical choirs, ever made the heart so reverent before the conscious presence of the Holy God, as do the words of Jesus.

But Jesus brought an element into the Old Testament conception of the character of God which added beauty and practical reality to it. He *lived* the character of God.

[9]John 17:5.
[10]I John 1:2.
[11]Matthew 5:20.
[12]Matthew 5:8.

He taught men also that in their daily living they must in their characters approximate God-likeness. For "ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in Heaven; for He maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect as your Heavenly Father is perfect."[13] Jesus used many striking analogies, almost every possible analogy, to make real to men the tender love and the ever-nearness of the Mighty God, whom they and their Old Testament fathers had feared. He that had been "in the bosom of the Father" did wondrously reveal the eternal, loving heart of God. Here we enter into the heart of the Gospel of Christ, namely, that the knowledge of the true God, whom He came to manifest in holy justice and just holiness, but as well in these transfused with Eternal Love, is the dynamic center of all thought and character and life. Indeed, "this *is* life, the eternal life, that they should know Thee, the only true God, and him whom Thou didst send, even Jesus Christ."[14]

In the Old Testament the best of men are so often characterized by a sense of God's aloofness. The Israelites at Sinai feared to hear the voice of God. The great Isaiah struggles against this narrow conception of a far-off God in those oft-quoted words: "Doubtless Thou art our Father, though Abraham be ignorant of us, and

[13]Matthew 5:43-45, 48.
[14]John 17:3.

Israel acknowledge us not."[15] But Jesus strove to divest men's minds of this farawayness of God. He taught them not to fear the Presence of God, but to love and rejoice in His nearness. "If a man love Me . . . My Father will love him, and WE will come and make our abode with him."[16] The Old Testament made God known; Jesus brought him near. When men had seen the Risen Christ, their overflowing hearts must burst out in the joyful cry: "We have seen the Lord." They knew that where Christ was, God also was near; and so they prayed, "Show us the Father."

Through all of the Gospels there runs a strain of *assured fulfillment.* The Old Testament was never completed. Its latest books of Prophecy and Wisdom, Malachi and Ecclesiastes, have a note of sad, unsatisfied longing. Writers of apocryphal and apocalyptic books, learned rabbis in libraries of Talmudic writings, tried to complete an unsatisfied and unsatisfying Old Testament. Like his great Bible, the Jew today has a soul of unsatisfied yearning. With his unfinished Old Testament he is a restless soul, still watching and waiting, conscious of a hampering incompleteness. Busy commercialism, scientific eagerness, excessive indulgence, swaggering assurance, much travel, cosmopolitanism, internationalism, only accentuate his complex of incompleteness.

Jesus was conscious that He was the completion of God's Old Testament plan. The Israelite *knew* God, but

[15] Isaiah 63.
[16] John 14:23.

had not appropriated the benefits of such knowledge. There was something missing in the connections, a break in the transmission. And so we see him always prone to fall into idolatry. To know God is to be near Him and to be like Him. Jesus came to be the mediator, the manifester, of God the Father, the completing in Himself of the Old Testament's long journey of faith. He was the true wisdom. In Him Hebrew Philosophy came to completeness, in Him who was The Word of God, the revelation, the manifestation, the impartation of God. Those nearest to Him, and most filled with His Spirit, apprehended this and testified to it. To them Jesus became illumination of all the Old Testament doctrine of God, and fulfillment of all its yearning. This is the witness of one of them: "It pleased the Father that in Him should all the fulness dwell." "That they may know the mystery of God, even Christ, in whom are hid all the treasures of wisdom and knowledge."[17]

This was not speculation nor idle glorification of a beloved hero by His loyal disciples. They handed on to us, what they heard from their Master's lips. In every sermon, in every act of His ministry, Jesus showed His consciousness of fulfillment and completion of God's work with Israel. "I came," He said, "not to do mine own will, but the will of Him that sent Me."[18] "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."[19]

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[17]Colossians 1:19; 2:2-3.
[18]John 6:38.
[19]John 17:4.

The fifth chapter of John may well be called again to mind. In it Jesus claims essential and sovereign Deity, and gives the proofs of His claim. One proof is the right of judgment committed to him by the Father. "The Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son, even as they honor the Father."[20] The climactic argument of His Deity in this chapter is His appeal to Scripture as fulfilled in Himself:

> "Ye search the Scriptures, for in them ye think ye have eternal life; but these are they which testify of Me. Had ye believed Moses ye would have believed Me; for he wrote of Me."[21]

It is quite true that Gentilic and Jewish skeptics deny the authenticity of John's Gospel. But it is also just as true that their criticism cannot be unbiased, since there are ulterior motives, which prejudice judgment. If John be true, then Judaism and rationalism are wrong, utterly wrong. There can be scant doubt that long after radical critics have ceased to count in Bible interpretation, John's testimony, the most beautiful of the Gospels, the most expressive of Christ's own claims, bearing on its pages the most frequent attestations of eyewitnesses, will continue to be held in assured acceptance. In it men will continue to find the highest, truest, and dearest revelation of the knowledge of God, made in and by Jesus Christ, who made full claim that ceremonial law, moral precept, the righteousness of God, psalmist's messianic vision, eager prophetic forecast, were all made true and

[20] John 5:22-23.
[21] John 5:39, 46.

real in Himself. The central principle of the Old Testament thought finds its final center in the Person of Christ, Israel's Immanuel. With Him came "That Day," the Day of the Lord.

Finally, the Old Testament is shot through and through with the knowledge of sin, and with the dread of it. Prophecy, psalmody, history, Law, are marked by the trail of sin. In these days, when our social moralists are making so vigorous use of the ethical ideals and fine moral distinctions of the prophets, it is quite noteworthy how little they have to say about the prophet's real attitude toward sin, in its nature and its necessary relations. With the prophets, with the psalmists, with the historians, with the Law, sin is always primarily against God: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight."[22] This David could truly say, although he knew well his trespass against Uriah, Bathsheba, and his whole nation. Sin in the Old Testament thought, in its primary relation and sequence, has to do with God, although its consequences are suffered by the sinner and his fellows. Man repents, confesses; only God forgives, makes clean, makes whole. A prophet's conception of God will determine his attitude toward sin; his attitude toward sin will so often characterize his conception of God. This is evident in the prophecies of Hosea, Amos, and Isaiah.

Now this Old Testament view of sin, as immediately against God, led to its conception and practice of the

[22]Psalm 51:4.

vicarious. God only can do away with sin; the issues of atonement and restoration are with Him. And so that urgent and pathetic cry, "mercy, mercy," runs through the Old Testament. Ceremonial law, historic practice, prophetic appeal, are based upon the vicarious in atonement for sin.

It is an interesting illustration of the prevalence in the Old Testament of a sense of the need of the vicarious intervention of God that Judaism, at least a large portion of it, has fancied that this ever-present vicarious element in its Scriptures is being wrought out in itself: Judaism suffering in behalf of mankind! This appears as an interesting obsession, a rare specimen of collective paranoia, when we pause to think upon the moral delinquencies of our Jewish friends, so remarkably like our own. Certainly such a perversion of the vicarious in suffering for sin was far from the thought of either Moses or Isaiah. Solomon's wisdom pictured the Israelite as bound to suffer for his own sins. Micah brings his prophecy to peroration in the unmatched prerogative of forgiveness, which belongs to Jehovah alone. In the keystone chapter of Isaiah, the fifty-third, the gazing, penitent, and suppliant people (the *am* of the Old Testament) is set over against, and made clearly objective to, the Divine and atoning Sufferer. Throughout this chapter the pronouns "we" of the nation and "he" of the vicarious Servant are set in constant and intentional contrast. The fancy that a sinner can by his own suffering make atonement for himself or others violates the

wondrous Divine content and intent of this prophecy of the vicarious.[23]

Jesus comprehended the nature and extent of the Old Testament conception of sin, and its sacrificial requirement. His vicarious mission was ever before Him. He sought to impress it upon His disciples. When they were striving for precedence among themselves, He lifted before them the example of His vicarious suffering: "The Son of man came to give His life a ransom for many."[24] When curious foreigners came to learn the secret of His power, He declared to them His atoning mission: "And I, if I be lifted up from the earth, will draw all men unto Me."[25] He set His face steadfastly toward Jerusalem months before the Crucifixion, while His disciples were still dreaming of high seats in an earthly kingdom. In the Old Testament we meet constantly the problem of sin: How shall a sinful people be kept in right relation to a just and holy God? In Jesus the problem finds solution. His willing expiation is God's answer to man's otherwise unanswered question. When Jesus was on the Cross, He quoted the Twenty-second Psalm, not in despair nor in surrender to the physical pain; but in conscious certainty that this psalm of the Messiah's suffering was then being fulfilled in Himself.

The meaning of vicarious suffering in the Old Testament cannot be summarily dismissed by waving away all significance from the sacrifices of the Law, or by processes of pure spiritualizing. The nature of God is

[23]See the author's *The Christ of the Old Testament*, chapter XIV.
[24]Mark 10:45.
[25]John 12:32.

against sin. He cannot look upon it but to hate it. It is not a mere human ineptness nor a bad choice of relative goods. It is mean, hideous, destroying sin. It is the Old Testament's vital problem. The prophets think of it as a burden heavy on the mind of God, a rending of the heart of God. But God commended His love toward us while we were yet sinners. The solution of this hard problem was on the heart of God. If we keep this in mind, we shall understand the meaning of Jesus' words under the shadow of the Cross: "I have finished the work which Thou gavest Me to do";[26] and the outcry on the Cross just before He gave up the spirit: "It is finished."[27] There must have been a radiant smile upon His face, and a mellow accent in His voice, as He said to His own disciples: "Greater love hath no man than this, that a man lay down his life for his friends."[28]

A Christian Jew once told me that this problem of sin as it found solution in Christ was the means of his conversion. The Law requires a sacrifice. But the temple has been ages in ruins. The altar is gone. The thoughts and intents of men's hearts are not pure enough for a sacrifice. Spiritual vicariousness for one's self is worse than foolishness. He found his soul peace in the completion of God's Old Testament plan in Christ, "Who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself."[29]

[26] John 17:4.
[27] John 19:30.
[28] John 15:13.
[29] Hebrews 7:27.

Jesus knew the mind of God. He thought the thoughts of God. In Him the Old Testament knowledge of God came to completion. In Him wisdom came to its summation, as He said: "I know Him, because I am from Him, and He sent me."[80] To know God is wisdom's highest height. Jesus knew God in mind, in life, in thought, in act. Well did prophet hail Him and Gospel proclaim Him "Immanu-El."

[80]John 7:29.